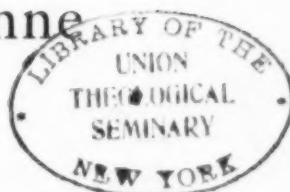


The CHRISTIAN CENTURY *A Journal of Religion*

The Shadow of Lausanne

An Editorial



Beauty as a Substitute for Righteousness

By Reinhold Niebuhr

A "Theolog" Thinks Back

By Clarence S. Dunham

The Rebuke Direct

An Editorial

Fifteen Cents a Copy—September 29, 1927—Four Dollars a Year

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SEP 27 1927

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The CHRISTIAN CENTURY

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"Who's Who" he claims credit for the convictions of Dr. Frederick A. Cook, Gaston B. Means, Congressman Langley and Colonel Forbes—certainly a record of importance. Speaking recently in Virginia, his native state, Mr. Crim declared that public officials are grafting at the rate of \$25,000,000 a day in connection with the enforcement of prohibition laws. This was not a random statement. Mr. Crim later told the newspapers that he had made investigations on which the precise figures were based. Nine billion dollars a year is a sizable sum, even in this country. If corruption to such an extent, or anything like this extent, exists in connection with prohibition enforcement it is time for a showdown and a house-cleaning. Mr. Crim, a reputable former public official, has made this definite charge. Now let us find out: Is it true? What is the truth? Congress should order a complete investigation, with Mr. Crim as the first witness, as soon as it meets.

How Long Do We Expect To Occupy China?

HIDDEN AWAY in corners of various newspapers, this associated press dispatch appeared on September 12:

Shanghai: The United States gunboat Luzon, one of six similar craft which are to comprise the new American Yangtze river patrol, was launched from the Kiangnan dockyards on the outskirts of Shanghai today. The Luzon, of 650 tons, draws but five feet of water. Her keel was laid last March. She is expected to be commissioned in December. Completion of the fleet, which will cost a total of \$5,000,000, and of which three units now have been launched, is set for next March.

Here is a story that it is safe to say few Americans know anything about. They know that there are American sailors and troops in China. They know that certain American light cruisers and gunboats are plying Chinese waters. They have been told that these vessels and men are being employed to protect American lives and property. Accordingly, they accept their presence in China as a temporary employment, caused by an emergency, and to come to a close when the emergency has passed. Of course there are some Americans who know that, without any treaty provisions whatever, the United States has been maintaining a gunboat patrol on the Yangtze river for years. But this, too, they have regarded as something to be abandoned as soon as the Chinese took over full control of their own

1123

EDITORIAL

NOW IS THE TIME for an investigation of conditions within the prohibition enforcement service.

There is reason to believe that they are not any too good. From city and township officials to the head of the treasury department and the white house itself there has

been such an absence of determination to enforce the law that laxness in the service has come as a natural result. But just how

bad is the situation? The assistant secretary of the treasury in charge of enforcement, Mr. Seymour Lowman, is reputed to have said that he had put in days signing dismissals of corrupt agents until his arm grew tired. It is hard not to believe that the statement makes up in vigor what it lacks in accuracy. It is, however, a claim that admits of only limited investigation. Such is not the case with the charge of Mr. John W. H. Crim. Mr. Crim is a former assistant attorney-general of the United States. His term, unfortunately for his standing, came at a time when the attorney-general was Harry Daugherty. But in

country. But the dispatch from Shanghai tells another story altogether. It states that last March, when the nationalist advance toward Shanghai was at its strongest, the United States was laying down an entirely new fleet, and that this fleet is being rushed to completion. It is a fleet built for one special type of service only. A government does not build fleets that it does not expect to use. It is about time that Americans who have been content with vague expressions of general good will towards China were asking how long the United States navy plans to patrol China's internal waterways. ✓

Mr. McAdoo Will Not Be a Candidate

MR. McADOO is the second man who does not choose to be a candidate in 1928. The decision of the former secretary of the treasury will hardly cause as much commotion as did that of Mr. Coolidge, for Mr. McAdoo never had much chance of securing the nomination of his party. He could, however, have controlled a considerable group of delegates, and by adroit use of the democratic convention's two-thirds rule he might have blocked other nominations—as he did in 1924—and perhaps even have achieved a position in which he could dictate the final choice. By withdrawing thus early Mr. McAdoo resigns these possibilities. Such influence as he may exert next year must now be exerted indirectly. More than ever, the McAdoo withdrawal makes the race for the democratic nomination a case of Governor Smith against the field. There is another aspect to the situation, however, which dry democrats will do well to consider seriously. For now that Mr. McAdoo is out of it, the three leading candidates who remain—Governor Smith, Governor Ritchie, and Senator Reed—are all pronounced wets. It is not at all likely that the next democratic platform will contain a wet plank, or even one moderately moist. But if the party chooses a wet candidate it will almost certainly find itself fighting under the stigma of alleged wetness. If the party is to be preserved from this—a situation which would reduce its political prospects to zero—the dries within it had better come together in the near future to unite behind some one candidate who can win the nomination from the wets who so ardently desire it.

Perhaps France Learned It From Us

OF ALL the funny international incidents during recent days nothing has been funnier than the howl of indignation over the French increase in tariff duties on American goods. To be sure, the New York Herald-Tribune protests that there can be nothing funny in any difficulty that befalls American business. But even in the face of the anguish of such an organ of the gospel of high tariff protection we cannot repress a smile. A smile? Say rather, a hearty laugh. For if ever chickens came home to roost and sauce for the goose became sauce for the gander and the pot started calling the kettle black and the copy-book in general upheld its claim to infallibility, this is such a time. What has happened? In the first place, France has taken the solemn advice of the American bankers, professed last spring, and has begun to reduce her tariff bar-

riers. But, as Mr. Coolidge and others were careful to tell her that the bankers' advice applied only to European tariffs and not to the sacred Chinese wall built by the present tariff around the United States, she naturally enough reduced by holding at a minimum her rates for goods to be imported from her neighbor Germany, while boasting to the sky her rates for many goods to be imported from the United States. And in the second place, France has come to believe that if a high tariff on French goods imported into America means a prosperous America, a high tariff on American goods imported into France will mean a prosperous France. Who, in the face of orthodox American theory for the past thirty-five years, can gainsay her? But if everybody else should start to apply this magic American formula to induce prosperity, the effect on our overseas trade—and hence our prosperity—would be something not to be contemplated with equanimity.

A Statement That Needs Amplification

WHILE there is at present little disorder in Mexico, this state of peace may not last long. Complications either internal or external, or both, may at almost any time bring the recurrent "Mexican problem" back to the front pages of the newspapers. It is the more important, therefore, not to overlook an editorial remark appearing in the Catholic Citizen, a weekly published in Milwaukee. In a column of comment presumably written by the editor there appears this paragraph: "As the United States does nothing to allay religious persecution in Mexico, we are not enthusiastic about its intervening to save the investment of the foreign oil exploiters. But we are insistent that the oil man's attorney shall not take a supplementary fee from the church and thus get religion in a worse plight by pleading or agitating the two causes together or conjoined." Just what this means the editor of this Catholic paper knows. But the suggestion is pointed enough and important enough to make further elucidation in order. If there is any such coupling of oil interests and Roman Catholic interests in Mexico as this paragraph hints, then a public that has already grown suspicious of almost every assertion in connection with Mexican affairs deserves to know it. The Catholic Citizen is entirely right in its assertion that such an alliance, if consummated, will land the church in a worse mess in Mexico than any it has known in the past.

Are the Churches Gaining or Losing?

THE SECRETARIES of the federal council of churches, relying on figures compiled by a secretary of the national council of Congregational churches, announce that between 1906 and 1926 church membership in the United States grew more rapidly than the population of the country. Thus is continued the controversy precipitated when the annual figures gathered by Dr. H. K. Carroll were made public, showing a distressing loss in many denominations. The federal council holds that unwarranted deductions have been made from these figures, since they are said to have consisted merely of the losses without taking into account the offsetting gains of the same

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period. If this is true, it is doubtless a good thing to call attention to the fact. If the churches are not actually losing in membership it is just as well that the public should not get the idea that they are. But when the correction has been made, we cannot help confessing that the argument leaves us cold. The tragedy of the statistics, as has been pointed out before, is not in net totals of gains or losses. The tragedy is in the increasing flow of membership from active to inactive lists. It is in terms of activity rather than in totals on membership rolls that the state of the church's health must be measured. There may easily and soon arise a question as to whether an increase in formal church membership is not the surest sign of the church's decay as a producer of religious life.

Did Jesus Preach Sense Or Mystery?

THE AUTHOR of that stimulating book, "Jesus: Man of Genius," rejects with vigor the suggestion occasionally heard that the teaching of the sermon on the mount is "magnificent common sense." Writing in *St. Martin's Review*, of London, Mr. J. Middleton Murry declares that "the wisdom of Jesus is not sanity or common sense; it is wisdom." He quotes the familiar passages about losing one's soul to find it, or about "to him that hath," or about loving enemies, and says that it is only with advancing age that he has found in them "the key to the great riddle of life," but a key which is beyond sanity and sense. For either of these excellent qualities, says Mr. Murry, he goes to Montaigne, to Machiavelli, to Voltaire, to Hume and to Gibbon. They have a contribution to make to his thinking which he fully acknowledges. But from them he returns to find in the words of Jesus "the mystery of the kingdom of God." He says that Jesus used the term mystery not in the sense of something unfathomable, but as "a secret that could be understood by anyone who would be humble enough to receive it." To Mr. Murry, the supreme example of this "mystery" at the heart of the teaching of Jesus is found in the parable of the prodigal son. Both sense and justice, he declares, are on the side of the elder son. But, after listening to the answer of the old man to the indignant son, "something happens in our hearts. In them also a mystery is accomplished. We see visions, and we dream dreams; we glimpse what love was once in one man's experience of God, and because it was, it is; it is born again in us, and our souls are born to receive it. But 'there's a mystery in it': the mystery of a wisdom before which both sanity and common sense must hide their heads."

Outlines Future of World's Oil Production

EXPONENTS of the economic interpretation of history will seize with avidity on an article in the current issue of *Foreign Affairs*. The article is entitled, "Oil." It is written by Mr. Albert D. Brokaw, a geologist with evident knowledge of the oil industry in its widest ramifications. It presents the situation regarding oil production as it now is, and as it is likely to be in the future. The forecasts are based not on Mr. Brokaw's personal predictions but on material presented at the meeting of the American in-

stitute of mining and metallurgical engineers held last February. Briefly, it can be said that the United States still produces more oil than all the rest of the world put together—775,000,000 barrels in 1926. Mexico comes second. Russia third. The total world production is 1,097,012,235 barrels. But this is a changing situation. Mexico is slipping. Russia is coming up. So, to an even greater extent, are Venezuela and Colombia. Mexico, says Mr. Brokaw, will probably be outstripped by Russia this year, and the countries in the lower Caribbean are likely to go ahead of all the others at any time. "Taken together these two countries [Venezuela and Colombia] seem to afford the best hope for additional production to compensate for the decline which must pretty surely come in the production of the United States." So, the economic determinist will say, we understand why the tension with Mexico is lessening, why that with other parts of Latin America is increasing, and why the propaganda in favor of recognition of Russia now emanates from the offices of Mr. Ivy Lee, the public relations counsel of Standard Oil. Mr. Brokaw also points out that this future oil production will be controlled almost entirely by Great Britain and America. In an oil war between the two—such as might be foreshadowed by current Standard Oil negotiations in Russia—he sees possibilities of infinite mischief. But these are not any more dangerous than would be a combine of the two to deny to other producing and consuming nations access at just prices to this essential in modern life.

Can the Ku Klux Klan Muzzle Alabama?

WHILE AWAITING definite returns from current and impending trials in Indiana, it is well to cast an eye toward the state of Alabama. There the ku klux klan declares itself in full control. And the ku klux regime has rapidly degenerated into a series of mob outrages that have shocked the nation. Had it not been for the independence of a few newspapers, notably the *Birmingham News*, the whole state would now be at the mercy of masked thugs whose idea of the way in which to secure a perfect commonwealth is by midnight whippings and similar brutalities. Faced by the determination of a few newspapers to tell the truth as to what has been going on, with their equal determination to bring this reign of terror to an end, the klan has retorted with a libel bill which seeks to clamp a gag on every publication in the state. Under the provisions of this law any city or incorporated town, any county, or the state itself, will have the right to prosecute any paper in which "libelous matter" is published. The newspaper can be prosecuted not only where it is published, but everywhere it circulates. It can be fined up to \$25,000 or jury damages may be assessed against it. Thus, a single report of a masked flogging, which might be adjudged by a jury to do damage to the reputation of a community, might easily entail enough financial punishment to put any newspaper in the state out of business. Mussolini's recent laws for the control of the Italian press have nothing on this! This law is said to have a good chance to pass the next session of the Alabama legislature. But the press of the state is waking up to its peril. Attempted tyranny of this kind is

likely to cut short the reign of the klan even in this state where it has seemed most impregnable.

The Rebuke Direct

THE COLORADO CONFERENCE of the Methodist church has administered a rebuke to Senator Fess, of Ohio, which should reverberate throughout the churches of the United States. For by this rebuke the Methodists of Colorado have served notice that, so far as one portion of their denomination is concerned, declarations concerning peace are to be taken seriously, and that they do not propose to listen in silence to words which violate their religious convictions, no matter how eminent the person who utters them. The courageous way in which the issue presented by the senator's speech in Denver has been met raises the hope that other church groups have likewise reached a point where they will insist that they are committed to a position in regard to the maintenance of peace which makes impossible any trifling with the war system.

As nearly as the story can be reconstructed from newspaper accounts and from the testimony of participants, the rebuke administered to Senator Fess arose out of a very common incident—the employment of a man with a big name to lighten the financial burdens incident to a convention. With the Colorado conference meeting in Trinity church, Denver, Senator Fess was engaged to deliver a public lecture in the church auditorium during one of the evenings of the conference session. Admission was charged. The senator delivered what turned out to be glorification of the policy of the United States in Nicaragua and Mexico, and a defense of the traditional preparedness program, with a passing slap at those who are foolish enough to believe that war can be disestablished and finally cast out of human affairs. It was just such a speech as has been delivered scores of times to church audiences and received by them in silence.

As a money-maker the speech was not a success, but enough of it got into the newspapers to absorb the entire session of the conference on the morning following its delivery. A resolution condemning the senator by name had been introduced, and the conference was moving towards its passage, when the presiding bishop gave the senator the privilege of the floor to speak in his own defense. Senator Fess thought that he might have been misunderstood in his original speech, but after he had tried to explain himself for a few minutes the ministers were sure that he had not been. After debate they therefore passed a substitute resolution, from which the name of the senator had been dropped, but which sternly rebuked all militarism and "placing the Monroe doctrine before the sermon on the mount." Senator Fess left Denver after giving a newspaper an interview in which he said that the conference was under the domination of a few radicals. He declared that he was not surprised at what had happened in view of the fact that some members of the conference had attended Sacco-Vanzetti meetings.

The conference showed that it was ready, not only to rebuke an imperialistic senator, but also to stand behind an

aggressive program of social and political righteousness, when it adopted a remarkable report from its social service committee with only three dissenting votes. This report contained these sentences:

The position of the Methodist Episcopal church with regard to militarism was clearly defined by our last general conference. We hold that "War is not inevitable," and "We are determined to outlaw the whole war system," including as it must, the development of a war psychology through the militarizing of boys' clubs, the teaching of military tactics in our public schools and colleges, the propaganda which manufacturers of war materials spread broadcast in the interests of the citizens' military training camps, and especially the use of cancellation stamps in the United States mail. Particularly do we, as churchmen, resent the persistent attack upon the position of our church that war is not inevitable and that, therefore, we must prepare ourselves for the next conflict. As ambassadors of the Prince of Peace, we regret the failure of the Geneva disarmament conference with its resultant suggestion of an armament race, particularly between the English-speaking nations. We therefore call upon the secretary of this conference to transmit our respectful protest to the President of the United States, the Colorado senators and representatives, against any attempt to inaugurate a competitive naval building program, and we further petition the general conference of the Methodist Episcopal church meeting at Kansas City, Missouri, to elect a peace commission which shall function aggressively in cultivating and making known the peace aspirations of our church to those who are in governmental authority.

We hold that the golden rule is as binding upon the relations between nations as it is upon individuals and we, therefore, contend that America's relations to weaker nations should not be other than such as would have been appreciated by our own forefathers in the days of the weakness of our newly organized representative government which was generally regarded as a menace to the then prevalent form. Particularly do we contend that American investors and their investments should be subject to an impartial administration of the laws of the land wherever they elect to reside or make investments. We protest against the military occupation of any portions of Latin America or the Asiatic continent.

The comment of the Rocky Mountain News, leading Denver daily, indicates that these Methodist ministers did not lack for support in the stand they took, even from the general public. After calling attention to the fact that Senator Fess is a member of the Methodist church, and suggesting that "Senator Fess, republican, and Methodist Fess got their wires tangled," this paper went on to say, editorially: "We are very glad that the conference took this position and placed itself again on record as on the side of humanity. This stand is part of a policy which gives the denomination its moral influence throughout the whole country. The conference went on record at the same time in favor of the American government's moves for disarmament. God helping it, the church could do no less."

Here, surely, is cause for rejoicing. Here is a church body that has lost the terror of the important-sounding position or the nationally-known name, that has no apologies to make for the positions it has adopted, and that does not intend to allow anyone, whatever his prestige, to flout those positions lightly. How often have we seen church gatherings hushed into silence by awe of some personage, receiving submissively doctrines that undercut every important conviction for which the church today stands, dazzled by

the social or industrial or political prominence of the speaker. How often has a false conception of the requirements of courtesy betrayed church groups into a treasonable silence when the gospel was being denied in their hearing. Perhaps now that these Colorado Methodists have shown the way other bodies will follow.

For the direct rebuke is the only fitting, the only fair way to deal with such a situation as was created by Senator Fess' speech, provided the churches mean what they have said in their various declarations on war and peace. If war is really unchristian, anti-Christ, the supreme expression of everything that the church is opposed to—to use only a few of the terms that have been employed again and again in church resolutions—then there is neither sense nor manliness in allowing anyone to use church meetings to decry efforts aimed to do away with it. Let the churches stand up and speak out when a few more occasions like this arise. They have been arising with considerable regularity of late. A little straight speech, a little more evidence that the churches mean what they say about war and mean it passionately, and the whole subject will be approached with a new seriousness and in a different mood. Half a dozen episodes like that at Denver would accomplish wonders in clearing the air.

The Shadow of Lausanne

READERS of Dr. Peter Ainslie's article in these pages last week must have been greatly shocked by his disclosure of the fact that the Lausanne conference on Christian unity could not celebrate the Lord's supper. Here were representatives from all parts of Christendom, save only the Roman Catholic communion. They all wore the name of Christ and professed to be his disciples. They had gathered with peculiarly tender emotions of fellowship and profound aspirations for something which they called Christian unity, and yet they held convictions which made it impossible to gather as one company about the table of their common Master and break bread in his memory. Dr. Ainslie dismisses the matter with a quick gesture of recoil and pain. He says it left in the mind "an ugly picture."

An ugly picture it is indeed. But we must not turn away from it. It is well that Dr. Ainslie has directed our eyes toward it. In the thousands of words that are being written about the world conference on faith and order, it is important that we shall keep from being carried away by the addresses and reports which teem with words of felicitation in connection with this almost ecumenical conference on the unity of the church. Behind all our fair words of ecclesiastical diplomacy and courtesy there stand certain stark realities which no words can hide. This fact that the Lord's supper could not be celebrated at Lausanne symbolizes as effectively as anything could the "ugly" character of our denominational order. It suggests how far the churches have lapsed from the simplicity and intimacy of the Christian faith, how unworthy we are, indeed, to wear the name Christian at all.

Manifestly some awful irony has overtaken Christianity

if the followers of Christ have reached a level where this most simple, natural, and primary function of the Christian fellowship cannot be freely and joyously performed in a gathering even of the very elect. For Dr. Ainslie's mind the veil was withdrawn and he saw the deep, gaping wound in the body of Christ. Nothing could more vividly indicate the need of such a conference as that held at Lausanne. How can a church whose members are under such inhibition in the elementary matter of spiritual fellowship at the Lord's table be expected to function as the living body of Christ? While the Lausanne conference was posing in courteous attitudes of mutual rapprochement, and while its spokesmen were uttering words of felicitation and reassurance, the conference itself was casting this unconscious shadow of mutual excommunication and deep moral schism. It is far more important to consider this shadow and what it implies than to listen to the speeches or take photographs of the distinguished assemblage.

What, then, is it that has happened to Christianity which has invested the church with so unchristian a character? The answer is plain if one takes up his New Testament and holds it as a measuring standard against the organized forms which Christianity has assumed in history. The simplicity and freedom of the religion of Jesus has been smothered and lost under the arrogant claims of the ecclesiastical institution. The institution has taken the place of the thing it was organized to sustain and foster. Doctrines and devices as alien to the mind of Christ as were the pharisaism and paganism of his day, have eclipsed in the church's thought the spiritual verities which were the substance of the pristine gospel.

The modern church, if it is viewed as epitomized by the Lausanne conference of delegates representing all but one of the great denominations of Christendom, has wandered leagues away from the interests that engaged the mind of its Master, and is pathetically out of touch with the really vital thinking of our present day. The very subjects chosen for the three weeks' debate betray this fact. They were subjects to which the creative mind of our day is impatiently indifferent. If this is not precisely true of all six themes on the agenda it is true of the manner in which all six themes were treated. The outstanding subjects upon which the conference spent the bulk of its emotion and concern were the nature of the church, the question of ministerial orders, and the meaning and validity of the sacraments. Upon not one of these questions do we find the mind of Christ troubled, or the mind of the New Testament church. These are all importations into Christianity partly from pagan sources and partly by the evolution of the ecclesiastical institution.

Upon such subjects as these the mind of this august gathering spent three weeks of intensive consideration. Toward this conference on these themes the thought of the denomiations had been directed during the seventeen years in which the conference was in preparation. And when the delegates assembled to take up these questions they found themselves in disagreement—a disagreement so radical that they were unable to sit down together at Christ's table! Look, for example, at a paragraph in the findings of the commission which dealt with the sacraments. Let us see just how imposing and how vital the differences are:

There are among us divergent views, especially as to (1) the mode and manner of the presence of our Lord; (2) the conception of the commemoration and the sacrifice; (3) the relation of the elements to the grace conveyed; and (4) the relation between the minister of this sacrament and the validity and efficacy of the rite. We are aware that the reality of the divine presence and gift in this sacrament cannot be adequately apprehended by human thought or expressed in human language.

If we were living in the middle ages, in the days of the schoolmen, this "finding" would have meaning and pertinency. The whole background of the discussion at Lausanne was medieval and scholastic. It proceeded in terms of historical theology, toned down in places with a touch here and a glimpse there of modern feeling, but as a whole the conference spoke in a language which the modern world has ceased to speak and which it does not care to revive.

It is not strange that a gathering whose agenda was thus projected into the past rather than into the future—or even into the present—could make no progress toward unity. If Christian unity waits for the solution of the problems of ecclesiology and theology in terms of the scholastic background out of which these problems emerged, unity will never be attained. These problems and issues will be solved, if they are ever solved at all, by being translated out of the antique system which produced them into the really vital terms in which men of modern outlook do their thinking. When they are thus translated, the chances are that controversy over them will disappear, for both their reality as problems and their importance to vital Christianity will be profoundly transformed when they are released from the scholastic categories in which they were given historic definition and are confronted in the light of common day.

Who will do this for us? Plainly, we need have no illusions about its being done for us by a gathering such as that at Lausanne. In one sense—a narrow sense—the delegates to the Lausanne conference were typical representatives of the churches. They were distinguished bishops and secretaries and church editors and denominational executives of many sorts—all deeply implicit in and deriving their distinction from the denominations which sent them. They were all "safe" men. There were few adventurous minds, minds conscious that the world is rapidly moving away from the musty issues of historic controversy into new realms of real conflict where the precious verities of Christianity are engaged in a life and death struggle. Suppose some delegate had arisen at Lausanne and, pointing out the anachronistic character of the subjects before the conference, had declared:

"A plague on such an agenda! Why do we tarry here, with the eyes of an intelligent world upon us, debating questions of mode of baptism, validity of sacraments, whether the church is constituted by the will of God and 'not by the will or consent or beliefs of men . . . as individuals or as societies,' whether the device of tactual continuity in an unbroken succession of the priestly order is or is not essential to a valid ministry today. Fictions are these. Survival problems, all. Not one of them gears into the moral or spiritual realities of our actual world. Christianity is not involved in the outcome of any dispute over them. But

Christianity is involved in our tarrying with such issues and investing them with an artificial dignity by our debate. We are thereby smothering the vital questions, questions of life and death, which the gospel of Jesus today confronts on mission fields, at points of racial contacts, in modern industry, in the no man's land where church and state clash, in the new idolatry of the state, in the mighty moving of economic empire toward the control of the earth's people and domain by a few great powers, and on that far-stretching line of fear and threat where international war impends. A plague on your agenda! We shall not find unity in the direction you are looking. And if we do not at once find unity on the field where the real battle of Christian faith is being waged, we may at least glory in the fact that we are divided about real issues and not about fictions!"

But no, it is not to be expected that one who might talk thus would be considered for appointment as a delegate to Lausanne. It is a new generation that talks thus. And the church always finds its representatives in an older generation. In this respect the Lausanne personnel did not represent the church. Old men and ecclesiastics do not represent the church of our day. The great mass of our churchmen have no interest in the conventional agenda of a "world conference on faith and order." They must make their voices heard. Christian unity will not come from the ecclesiastics downward, but by a mighty upward pressure upon the ecclesiastics from below.

The Crosses at Belleau Wood

A Parable of Safed the Sage

I TROD the peaceful fields in France and Flanders, and I beheld the red drops of blood that had been shed there grown up in Poppies. And I rubbed my eyes as I beheld the houses rebuilt that had been cast down, and the fields tilled that had been plowed by shell, and marveled that man and nature should have wrought together to obliterate so swiftly the marks of havoc of war. And I said, I almost fear that it hath been Too Well Done. For in a generation what will there be save the Poppies, that are the blood of brave men crying out from the earth, to remind men of the sorrow and the shame of war?

And one spake unto me slightlying, and said, Thou visitest those fields where the men of thine own country fought, but their coming was late and the area was small, and the spirit of the foe was already broken.

And I said, Judging by the size of the Cemeteries, there remained some breaking to be done After they Arrived. For here in Belleau Wood are graves more than two thousand, each with its White Cross that telleth of a life that was given, and if I mistake not there be more than Thirty Thousand such Crosses here beside many thousands beyond the sea.

And he said, But our losses were hundreds of thousands.

And I said, How many sons hadst thou in this fight?

And he said, I had no son in it.

And I said, Then talk not to me, for there be matters which I understand better than thou dost. It is not for thee to speak of those whose share in the struggle hath been

small. Yea, and when I see what I have seen both in the war and now, I have very little patience with those who would make our small share in the struggle smaller than it really was.

And he said, Thine is a boastful people.

And I said, That is true. I might covet the modesty of those peoples who reprove us for our boastfulness if that were worth while. But I think we may leave that matter where it is. I would rather think of other and More Important Lessons to be learned from the Crosses of Belleau Wood and the Poppies that bear heavenward in rebuke of earth the blood-drops of all our boys.

And he said, What are those lessons?

And I said, Chiefly this, that it availeth little to ask whose

are the larger cemeteries, but that it is well worth while to shout from every soldier's grave in France and Flanders that War is stupid and wicked and leaveth in its wake bitterness and hatred, and that it should be buried deeper than the deepest shell-hole along the Hindenberg Line.

And he said, If War cometh again, will thy people come over and help us?

And I said, Considering how much we have displeased those whom we helped by coming late and leaving early and taking more than our share of the glory, I think it would be well, when Europe feeleth that she must have another War, that she should not permit us to enter it again, but that instead we be required to stay at home and attend to our own business.

VERSE

Lessons

WHEN I can stop
Building puny sand levees
Against the immutable tides,
And can calmly walk away to some command-
ing hill
Without one backward look,
There to lie contentedly in the sunshine,
Watching joyously the wide sweep
Of the incoming ocean . . .

When I can do this,
Nor have one compelling thought
That I must prevent it, must hold it back,
Some way, some how!

Then I shall be missing
Some of the sea's lessons;
But I shall be learning
Something about my Soul.

MINNIE CASE HOPKINS.

Paul

HE FOUND life a pattern
Woven by the Law
And men colorless threads in the fabric;
Save one,
Whose face shone
While jagged stones carved the last darkness,
And Another,
Whose light and voice
Illumined a desert road.
Thereafter,
Frail but unafraid,
He journeyed into the dawn—
Tearing the pattern to shreds
To free souls
From the tyranny of the dark.

EARL B. MARLATT.

Creativity

This poem is recognized as one of the oldest Chinese folk-poems which has come down to the present time. It is the first poem recorded in the book, *Origin of Ancient Poetry* (Chinese). It may be roughly dated 2500 B. C.

WHEN the sun rises, I go to work;
When the sun goes down, I take my rest;
I dig the well from which I drink;
I farm the soil that yields my food.
I share creation; kings do no more.

Translation by Y. S. HAN.

The Lost Christ

YOUR skill has fashioned stately creeds,
But where is he, we pray—
The friendly Christ of loving deeds?
He is not here today.

With sentences that twist and tease,
Confusing mind and heart,
You forge your wordy homilies
And bid us heed your art.

But where is he—or can you tell?—
Who stilled the brothers' strife,
Who urged the woman at the well
To live a better life?

Where is the saint of Galilee,
Crude Peter's faithful guide;
The man who wept at Bethany
Because his friend had died?

We weary of your musty lore
Behind dead walls of gray;
We want his loving words once more
By some Emmaus way.

Give us the Christ who can bestow
Some comfort-thought of death.
Give us a Christ our hearts can know—
The Man of Nazareth.

THOMAS CURTIS CLARK.

Can We Keep Great Words Alive?

By Winifred L. Chappell

DOES IT REGISTER a gain when lukewarm folks begin to take over our revolutionary vocabulary?

Occasionally nowadays one hears our once exciting phrase, "the new social order," mumbled like a ritual by persons who have little notion of the exactions of its realization. Moreover, the opposition is taking it up! Now and again it finds its way into some newspaper article or editorial. Is the phrase becoming a dogma?

We must now break it up into its parts, says one, to see what it really has in it. That, of course, has already been done, so far as words are concerned. The committee on the war and the religious outlook with its captions, "private property," "the wage system," "the wrong motive on which the system depends," did a pretty good piece of work in breaking up into parts the concept "the present economic order." Social creeds and multitudinous social pronouncements by church groups have given more specific meaning to the phrase "the new social order." The trouble is that the more specific phrases are themselves fast becoming part of the ritual! "Property for use and property for power"—the distinction was once dynamic; is it still? "Profit motive and service motive," "industrial democracy," "a living wage," "the right to leisure"—the phrases leave us a little bored. It is high time for those of us who still consciously seek revolutionary social change to bethink us whether the word-tools we have been using are hindering rather than helping our cause.

PUTTING IDEAS INTO PRACTICE

One thing we can do is to illustrate the phrases. Take the concept "private property." Here lies ready for illustrative use a specific property, water resources and potential electricity; more specifically still, Muscle Shoals and Boulder Dam—publicly owned property which private interests covet; and alongside of this, Ontario's successfully ongoing experiment with public ownership—the nineteenth annual report of "Hydro" has been recently published, and it is a stirring document. Or consider our phrase "workers' share in management." What we can do is to dig out and use some of the vast mass of material now available showing the gains in managing their own affairs which workers have already made. Goodrich, in "The Miners' Freedom," lifts a curtain for us on the miners' share in management—miners on the gob pile underground utilizing the many intervals when they wait for cars to instruct young workers or immigrants in the tradition of their craft, lest these take from the boss orders on matter which "the miners' freedom" permits the men to decide for themselves. That spirit, by the way, illumines as by a lightning flash those conflicts in Pennsylvania which the press is just reporting. The printers' unions and the newer unions of the needle trades furnish other illustrations. The point here is that rights gained or being struggled for light up our revolutionary phrases.

Yet something more is necessary than breaking our slogan into parts and then making the parts come alive. Our phrases and our facts must be so used as to show

that we care about justice. This means that we must become, at least in our thoughts, participants in the lives of persons deprived of their rights under the present order. We must visualize the possibilities of release in a happier society. We must conjure up, for instance, farm boys still enduring privations so graphically depicted by Hamlin Garland, while public utility corporations, already bloated beyond recognition by their swollen profits, grab the water power which holds potentialities of glorified farm life. We must conjure up the tragedies enacted among us when workers who struggle as gallantly as the British miners have done, as the girl paper-box makers have done in New York recently, lose out and go back to their drab work and frightfully meager existence. How shall our preaching of the new day be effective unless we burn with that passion for the people which has moved every prophet from Amos to Jesus, from Jesus to Jane Addams?

IDENTIFICATION WITH OTHER LIVES

And with us, as with the prophets, ancient and modern, the passion must be more than an emotional glow. We deceive ourselves if we think that "social compunction," to use one of Miss Addams' good phrases, is of worth in itself. We hug our social uneasiness in pride. But what profits it that the woman traveler thinks uneasily, as she nestles into her berth, of those immigrant women in the day coach of whom she caught a glimpse as she trotted down the platform after her red-cap? Her thought in no wise rests their backs as they sit all night among their children and their lunch baskets! The man whose hour of happy business success is marred by the sudden thought of the dreary line of "cases" in the charity organization office waiting their turn to be "investigated," may be of finer grain than his partner totally oblivious to the "miserables," but his compunction gets no further than the other's indifference unless it leads him into the fight against a social system which year after year, decade after decade, throws off social derelicts as recklessly as the high-powered car throws off the spattering mud.

There are among us middle-class people some who really care—men and women who react to injustice with a deep wrath which straightway expresses itself in united action with their fellows to end the injustice; who, through the years, in struggle after struggle, are found supporting strikers with relief, adding their presence to wearisome committee meetings, speaking at strike meetings long after the experience has lost its thrill, getting themselves arrested to defend civil liberties, acting as counsel for underdogs, carrying on dreary routine for transient causes which are yet part of the cause.

THOSE WHO REALLY CARE

A few there are among us who are deliberately finding their life work in shop and mine and mill, thus identifying themselves with the toilers, that with them they may struggle for the day of justice. An occasional liberal is moving to the left, consciously joining his effort with that of the

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group which is saying, "Russia in its way has thrown off capitalism, so also in our way may we." A motley group, and, as some one has said, lacking in urbanity. To be sure, but also a group with a challenging cause, the immediate motivation of which is the injustice which lies crying for all to hear; the more remote but already visualized goal of which is release for all from the bondage of things into the realization of the life of the spirit—with all that that means in the world which is now unfolding itself before our surprised eyes.

The new social order works itself out on a larger canvas. Here is the president of Mexico introducing into the vocabulary of statesmanship such phrases as "the exigencies of the stomach" and "the land which the peons need for their lives' sake." Here are the young Chinese nationalists adopting as one of their principles—and mapping out a realistic program to put it into effect—"the people's livelihood."

Where in this new and vivid situation are the old church revolutionaries who thrilled to Walter Rauschenbusch and

suffered loss for their temerity in crying, "The day is at hand"? Like all seers, their time sense was awry but their deep intuition was true. The new social order draws nearer. "Culture history is ordinarily divided into three phases or stages: savagery, barbarism, and civilization," writes one who is qualified to judge the sweep of world events. "A fourth stage is (here) introduced under the title 'new social order'. . . . It assumes that there are phases of culture that can no longer be classed under civilization, but belong in a culture stage beyond civilization. . . . What name should be applied to this new social order? That does not matter. History will decide. For the time being it is only necessary to recognize that the beginnings of a new social order have been made." In the face of this, has our good blood-red phrase, "the new social order," lost its challenging power? Or may we again rally to it, hooking up its meaning to the larger drama for the enactment of which the world is now the stage; being inspired by it to harness ourselves to the onerous tasks required for the realization of the new day?

Nicholai—Apostle of Peace

By Elizabeth Meredith Lee

THE INTERNATIONALLY-MINDED have met at Williamstown for the seventh summer. To this mother of institutes on international politics they came from Japan and China, England and Australia, Egypt, the Philippines, Hungary, Germany, France, Italy, Mexico, South America, Canada and the United States, and amid the beauties of the Berkshires, in the historic halls of Williams college, they spent a month over round-tables, lectures and general conferences. Not much that pertained to internationalism missed their notice.

These people, many of whom were authorities in their own lands, constituted a fact-finding group. They had no responsibility for working out formulae or propounding theories of world salvation, but they brought to the institute strong personalities and a storehouse of information concerning the inner workings of governments and their policies. American oil magnate and Mexican patriot held open forum, but the American had the advantage over the Mexican since he followed up his vocal arguments with a flood of free literature on his favorite subject.

VOICES FROM MANY LANDS

The educational commissioner of the nationalist government of China took issue with the American member of the tariff conference in Peking and affirmed that the nationalists were out to govern China in their own way and that the foreigner who did not like to live under such government could "get out of China." The clever son of Great Britain's former labor premier set forth in concise terms the present basis of English party politics and, by his eloquence and fair-mindedness, proved himself a budding young diplomat of the kind the world now needs. A prominent journalist of the New York Herald painted a word picture of

Nicaragua as the "promised land of American salesmanship." The British lecturer of the institute, suave and very Oxonian, endeavored to make us think that England, instead of being the imperialistic nation of history, was the beneficent benefactor of the whole world.

A WHIRL OF FACTS

The lecturer from Germany, formerly minister of finance in the Luther cabinet, and dubbed by his German compatriots "that frivolous young man," speaking in English acquired only two months before he came to Williamstown, told us that Germany, strong in spirit and in faith in herself, was determined to carry out the Dawes plan to the letter. The Italian lecturer, distinguished diplomat and a former minister of foreign affairs, flipped his monocle with graceful gesture as he spoke of the part he had played in shaping the policies of Europe since the treaty of Versailles. According to him, he had prophesied to the allies every triumph or downfall that had come during those stormy post-war years when all were seeking peace.

It was a dizzy whirl of facts—from the Caribbean around to China, back to Hungary, with a stopover at German finances. Mexican oil was mixed up with Mexican educational policies. Dictatorships and democracies were served up on the same platter, a hearty and rather indigestible meal. Interallied debts and civil codes were there as an attraction for the financially and legally minded. Facts, facts, facts! Above it all, the sense of nationality hovered.

Two hundred and sixty people spent a month in the Berkshires, trying to sift out these world facts in order that they might come to a better understanding of the basis of world peace. It is well that the intelligentsia should consider facts, and that they should come together in such

institutes and get acquainted with each other. No matter how learned in history, one may still learn a bit more history when it is presented by such fascinating personalities as one meets at Williamstown. But no great world movement has ever been brought through to success by the juggling of bare facts. Hatreds between nations are not obliterated when one country is informed merely of the other's theory of political parties, the number of its warships, the character of its agrarian laws, and its national aspirations. It takes more than that to bring the spirit of peace to the world.

SACROSANCT AMERICA

And world peace does not come from the screaming of the American eagle, who screamed too often and too loudly at Williamstown, telling the world that *our* form of government is the best in the world and that those backward nations who wish to come forward and prosper must adopt a governmental policy similar to that of the United States. To any slightest hint that an American policy might err, the representative of government at Williamstown replied in loud voice that we "must not weaken the authority of state by any discussion of the policies of the United States." In other words, democracy means blind following of governmental dictates, be they right or wrong! Our government is infallible! If the world, looking on, hoped to be brought to the feet of peace by the chauvinistic spirit that seemed often to predominate at Williamstown, its hope will result in nothing less than failure.

Into the midst of this conservative, materialistic study of world facts stepped a unique apostle of peace, Bishop Nicolai of Ochrida, Macedonia, head of the Serbian Orthodox church. Short of stature, with the long black hair and beard of a priest of the eastern church, this man seemed to some of us to bring the voice of God into our midst at Williamstown. His English was pure; his voice, musical; his manner, gentle. To us who had spent the greater part of the month discussing the basis of world peace in terms of governments and debts and parties and civil codes, this man of God brought a spiritual note which gave us pause. It was brave of him to do it.

THE SPIRITUAL NOTE

"A nation," said Bishop Nicolai, "depends on other nations, as an individual depends on other individuals. . . . Therefore, international relations must be based on the same spiritual and moral foundations as the inter-individual relations." The four great obstacles to world peace, this priest affirmed, are fear, greed, ambition, and revenge—which, being translated into our modern terms, mean methods of defense, territorial expansion, economic exploitation, and reparations. Yea, verily, this apostle of peace was playing with the very phraseology of the institute. "World peace needs the spiritual basis, the sacrificial spirit of Christ in the lives of individuals and of nations." . . . We had not heard that note before at Williamstown. . . . "And the trouble with such fact-finding groups is that they look for a cheap and quick method of peace; they seek to produce materialistic schemes for peace, and they all fail. All over the world, in leagues and institutes, in disarmament conferences, individuals are working for universal peace while

they themselves lack in their own hearts that 'peace of God which passeth all understanding.' They are trying to build peace and good will for men without considering the glory of God." Such was the bishop's message to the internationally-minded.

PROFESSOR PUPIN

On one stormy morning when several great men of the Balkans were trying to lead the thought of the institute along the lines of dictatorships and democracies, another Serbian gentleman came into our midst, Professor Michael Pupin. Strange that two men from little Serbia should be the ones to bring the breath of the Spirit to Williamstown. Professor Pupin made theories of government as the solution of world peace seem small and lifeless as he told in quiet voice and with great sincerity of his boyhood days in the little Serbian village, where several different nationalities lived within a radius of seven miles. Serbs and Croats, Macedonians and Bulgars, Greeks and Rumanians came to the countryside market-place to sell their produce. The Serbian lad, not yet aware of his mission to the world of science, used to go with his father to this market and greet these people of different races with the sacred word "neighbor."

"I never knew anything of the hatreds of the Balkans in those boyhood days," said the famed scientist, "for to my father and me these people were our neighbors and we loved them." "And," added his friend, the bishop, "the secret of world peace is to be so filled with the spirit of God that we can love our neighbors and live with them—even in the Balkans! Be not afraid. Be not pessimistic. God will protect Europe as he protects America. He loves all the world." Thus, the bishop's benediction.

There was something about this apostle of peace that made you believe that what he said was true. Here was no vainglory, no boasting of one's country, no desire for conquest, no great display of scholarship, no assembling of facts. But here was a man of humility and sincerity, one who has found that the ruling spirit of our international relations must be the recognition of the divine value of the soul of men and of nations, not the abuse but the right use of individual and national power, according to the principles of Jesus Christ.

The message of Bishop Nicolai brought a challenge to Williamstown. Many were conscious of its power and thankful for its voicing. To institutes the world around it must make its spiritual appeal. International peace will not come through facts alone, but only as we interpret those facts in the light of the gospel of love and peace.

Communication

I SEEK new ways, alone, wearying—

And then, along adventure comes, one seeing far
With greater understanding in his eyes.
Thirstily, my mind drinks of his;
Breathlessly, my spirit reaches out;
New futures open from diversities.

At the crossroads I turn off again,
But with singing heart.

MARY AINSLIE.

Beauty as a Substitute for Righteousness

By Reinhold Niebuhr

THE DIRECTOR of religious education piloted me through the various class and departmental rooms of his educational "plant" with pardonable pride. Only a few dozen churches in the country really possess physical facilities which are fully adequate for the educational needs of a modern church. This was one of them. It requires more money than even a fairly prosperous church can gather together to build all the classrooms and departmental rooms which the highest educational efficiency demands. Denominational bigotry is not yet sufficiently allayed to permit the churches of a neighborhood to unite in the building of a school of religion, and there is too little week day instruction to make such a building economical. A full educational equipment for one hour of instruction each week, or rather for twenty minutes of worship and forty minutes of instruction, is therefore a luxury, and one in which only a few churches can indulge.

This was one of the churches which could afford the luxury. Some wealthy churches do not know enough about education to spend their money wisely. They put their millions into ornate social rooms, gymnasias and what not, and have hardly a single classroom in their church house. All church school departments must meet in convention style. This was one of the few churches that knew, or had employed some one who knew, something about educational needs and the physical facilities required to satisfy them.

ART AND RELIGION

The director of education pointed out the many advantages of the beautiful building in which his church school was housed and which connected with a million dollar gothic church by a charming cloistered walk, the whole equipment adorning a full city block. My eyes popped out in envy. In the assembly room of the young people's department was a pipe organ which most churches would covet in vain for their church auditorium. In the junior room a charming mural of the boy Jesus in the temple adorned the wall back of the podium. The walls of the beginners' room were alive with designs, picturing Old Testament stories. In each of the various class rooms at least two or three copies of some of the masters of religious art centered the eye upon some great theme of the church or incident of religious history. Even St. Francis was there, a little strange in the ornate surroundings.

The director told me how much thought and care had gone into the choice of all this art. "We believe," he said, "in the close affinity between the esthetic and the religious emotion. We think that the child should be surrounded by beauty and that its love of the beautiful will help to lead it to God." I acquiesced heartily in the idea. I picked up a hymn book and we talked of the impossible jingle in most of the gospel hymn books used by church schools. Here was a perfect hymn book in which the noblest examples of hymnology of all the ages were enshrined. The director described the worship services in each of the departments. He belongs to the new school of religious educators who discard the hip-hurrah atmosphere of the "opening exercises" and substitute a quiet and helpful worship service.

Here was a man after my own heart and a school approximating my ideal.

I asked about the teachers. He told me that all teachers were employed. Voluntarism had been discarded as inefficient. The teachers were mostly public school teachers who received five dollars per week for their Sunday morning work. Why had the voluntary system failed? It seemed that it had failed chiefly because it was impossible to secure an adequate number of competent teachers to staff the school. Further conversation revealed the fact that only five of the fifty teachers now employed were members of the church. My enthusiasm waned a little.

What was the school doing for the poor neighborhood contiguous to its gold coast? The school was maintaining its own mission there. All expenses of the big church school were met out of the congregational budget, so that any money contributed by the children could be used to finance the mission school. The director thought it a splendid idea to teach unselfishness to the children. I wondered whether it was not adding to their pride rather than to their unselfishness. What sort of contact was maintained between the two schools? Each Christmas the children of the wealthy church brought presents to the white gift service to be distributed at the mission. The director thought that was much more effective than to ask for gifts for the children of China or India. It teaches them that charity must begin at home. It was not necessary to inquire further. I could imagine what would happen if one of the little Italian boys had strayed by mistake into the "parent" rather than the mission school. Here was religious education sanctifying the brutal inequalities of the economic order without one gesture in the direction of their elimination.

CULTURE AND RITUAL

We strayed into the beautiful church. Ninety thousand dollars had been spent on the wood carving in the choir of the church alone, the director informed me. The vaulted ceiling was rich in color. A real artist had been at work. I picked up last Sunday's calendar. This was a nonconformist church but the program provided for a beautiful ritual, mostly borrowed from the Anglican forms, but allowing a wider latitude in the choice of the liturgical material. The worship program was after my own heart. I thought of the change of conviction and preference in my own religious experience. I had begun my ministry as a violent nonconformist who regarded all liturgy as "dead form." Now I couldn't get enough of it in my service. I too had been looking for more "beauty" in religious worship, firmly convinced of the close affinity between the esthetic and religious emotions. As churches increase in culture they seem invariably to turn to ritual whether they are organically related to a liturgical communion or not. Yet the whole experience of the morning persuaded me to inquire a little further into this phenomenon. Culture seems undoubtedly to increase the demand for beauty, I reflected, but is cultural need the only force which dictates this change of emphasis? May it not be that beauty is being used as a substitute for reality?

I remembered that the prophets of every age have been contemptuous of ornate religious services. "Incense is an abomination unto me," said one of the greatest of the prophets in the name of the Lord. Even the "playing of viols" was condemned. Both the original puritans and the Methodist revivers of puritanism have been characterized by indifference if not hostility to esthetic values both in the forms of worship and in the architecture of churches. As a result their services have frequently been barren and their architectural forms atrocious. Invariably, in the course of the years, they turned to more elaborate rituals and more perfect architecture. The change was no doubt due in part to the increase in culture among those classes in which the original and vital religious experience first took place. The religious discipline of life produced economic success, and with economic success came education and culture. But it is difficult to escape the conclusion that in every case not only the needs of a cultured class but its spiritual emptiness and the moral futility of its life had something to do with its growing predilection for beauty in religion. A free prayer may be rhetorically formless and yet be vital if it is centered in a real moral problem and genuine spiritual aspirations are expressed in it. But if the ardor of the religious emotion cools and if it does not wrestle with the real moral problems of life it can be saved from absolute futility only by the injection of esthetic values. The prophets have no doubt been wrong in every age in their scorn of beauty. But I begin to suspect that a very true religious insight prompted their contemptuous attitude. They realized that beauty is not only a partner of righteousness, but also that it tends, on occasion, to become a substitute for it.

RELIGION WITHOUT CHALLENGE

The children of this perfect church school were not being challenged to any kind of heroic Christian living which would deal realistically with the great social and economic problems of which their advantages and the meager equipment of the mission school were vivid symbols. They were being inducted into a life of decent decorum and sanctified comfort. I have a suspicion that they may have been blind even to the beauty in this church school upon which so much thought had been lavished, mistaking it for nothing more than a necessary and inevitable part of the luxurious world to which their homes had accustomed them. In that case the beauty served little more purpose than to give the religious educator a decent passion which would maintain his sense of mission. There must of course be some kind of ideal in religious education. If we cannot challenge young life with the heroic idea of the gospel and demand that it seek to realize its life by losing it, we can do no better than to substitute an esthetic ideal and demand that character express itself in the maintenance of a decorously disciplined life, and an appreciation of esthetic values.

No one would ever have thought of expecting the congregation which was "serving" God in this wonderful gothic edifice through which my educator friend piloted me, to take an active part in any of the great moral and spiritual enterprises of the day. I happen to know that when the child labor amendment was before the nation the pastor of this particular church refused to serve on a committee which championed the amendment. He couldn't very well;

for one of the pillars of his church was heavily interested in sugar beets, and the amendment would have emancipated the youthful harvesters upon whom the beet industry depends in part. Other members of the church were opposed to the amendment not because they benefited directly from any industry involved in child labor but simply because they were true to the general prejudices of their class.

I do not wish to make the mistake of which I suspect the prophets. I think they erroneously regarded the esthetic and the ethical values in religion as incompatible. These values are not incompatible, but they are not identical. In the hierarchy of values all values are partly complementary and partly inimical to each other. Beauty may be the servant of righteousness and may also be its foe. Love may be the fulfillment of the law up to a certain point. Beyond that point love may be forced to abrogate the law. Reason may contribute to righteous conduct, but intellectualism may also destroy the very moral purpose which it refines. Religion must be a partner of culture, but also its vigilant foe. I see no reason why church school pupils should not feast their eyes on artistic beauty, particularly when a spiritual message is conveyed in the work of the artist. But it would be better for a church school to inspire a child to make even the lamest attempt to approximate the spirit of St. Francis than to contemplate the lovely picture of St. Francis and the wolf on the church school wall with no other emotion than one of admiration for the beauty of the picture.

God Meets Me in the Mountains

GOD meets me in the mountains when I climb alone and high,

Above the wrangling sinners and the jangling devotees,
Up where the tapered spruce will guide my glances to the sky
And canyon walls will mutely preach their mighty homilies
In hush so dense that I can sense—is it my pulses drumming?

Or God's light footfall, coming through the silvery aspen trees?

Some way I seem to lose him in the jostle of the street,

But on a twisty deer trail, as I trudge along alone,
A mystic presence in the forest often stays my feet—

No vision borrowed from a saint, but awesomely my own.
I feel it smite my spirit white, the prophet's taintless passion,
As ancient as the fashion of the pine tree's rugged cone.

For me no school could give it life, as none can deal it death.

Up through the pines' red pillars and across the snow and shale,

Where science and theology alike are but a breath,
I follow marks that make the wisest book an idle tale.

Why should I squint at faded print to glimpse his timeworn traces?

God walks the lonely places yet, where men first found his trail.

Where pines reach up the mountains and the mountains up the blue,

And, tense with some expectancy, the lifting ledges frown,
The high desire of the hills is my desire too,

For there my spirit laughs to fling its worldly duffle down
And, shaking free exultantly, calls to its great companion!

God meets me in the canyon when I miss him in the town.

BADGER CLARK.

A "Theolog" Thinks Back

By Clarence S. Dunham

EIGHT years ago this autumn I started off for one of the large western universities. Against the advice of friends and business associates I had made a decision to enter the Christian ministry. My friend said: "You do not realize the implications of your decision, the disappointments and discouragements that come to a minister, the criticisms of a hostile world and often a hostile church; one can't be happy in the ministry." My business associates were more blunt. They said: "Young man, with your opportunities you are a fool to enter that profession and be poor all your life." But I went. This spring I received my theological degree. The other day I asked myself a question. It was this, "If you had it to do over again would you make the same decision?"

This autumn thousands of young men will be off to college as I was eight years ago. Some of them plan to enter the ministry. Others are hesitating about it. All of those who have considered the ministry as their life work have met discouragements. If these discouragements were not of their own making, they were of their associates' making. They have thought more seriously because of these obstacles. That is well. But the principal question that has been, and is, in their minds is one that only the future can answer. It is this: "Supposing I decide for the ministry, seven or eight years from now, when it is too late to begin a new life work, will I regret my present decision?"

I am now where they will be in eight years. My short future has answered me. To them, to my dubious friends and to my former business associates I can say, "I have no regrets, twice over I would again decide for the ministry."

Why?

I

At the risk of being called old-fashioned, when being old-fashioned is the grossest theological crime, I will say I had a "call." It happened somewhat in this wise. I was an average American boy. Probably not as good as the average. My interest in church was generated by my parents and was mostly second-hand. I broke no records for regularity of attendance at church school. Whatever enthusiasm I manifested was in direct proportion to my liking for my various church school teachers. But at high school age things began to change. I became interested in the young people's society in our church and before I knew it I was "head over heels" at work. I began to feel responsibility for the success of that society and for the welfare of its members. Hours and hours of time I worked in its behalf. Success began to come. But more remarkable than that meager success was the realization that I was overwhelmingly happy. There was a sheer joy of living and working in worth-while things that I had never before experienced. Then one day, when I was through high school and in business, with my dividends of joy from my religious work mounting higher and higher, I realized that instead of "part time" I ought to give full time to the work

of God and the church. After much consideration I made my final decision. That was my dream. I had put my hand to the plow, I could not turn back.

But I did turn back. After one year at college I returned home. Pressure from friends who were not yet reconciled to my choice of life work, along with a re-emphasized business offer that was almost too good for a young man to believe, were responsible. But I was not happy. There was, through all that year, the realization that I was a misfit. I could not enter into things with the old zest. I knew I was falling short of my better self.

One evening, with my doubts and troubles on my mind, I went to call on a member of my church who acted as a sort of father confessor to me. He was a man fifty years of age, successful in business, an officer in the church and one of its most devoted workers. Imagine my surprise when he began to confess to me. He told me how in his youth he had felt that he had a "call" to go into the ministry. But he had evaded it in various ways, thinking he could perhaps serve just as well as a devoted layman. But there was a note of pathos in his voice as he admitted that he should have gone on. That settled me. If this man who seemed to be happy in his church work and business success was disappointed, I knew I would be. At the end of that year I went back to college to continue my training. Eight years have taught me that I made no mistake.

II

Men who enter the ministry now have the opportunity of working with the greatest gospel the world has ever known in one of the most challenging situations the world has ever known. Need I make any apology for the Christian gospel to any young man? I was told eight years ago, and youth is being told today, that the radiance of Christianity is but due to our own subjective overcharge of immature idealism. The hard facts of making a living, existing in a world of competition, and such, would in time throw a new light on matters. Christianity was impractical and visionary, we were told, and preaching it was futile business.

These are the criticisms that have come against Christianity through all time from a materialistic people. The unnumbered facts which show the transforming power of Christian ideals refute them all. Rationalistic criticism has fared no better. I went through a state university with no veneration for religion. The biology, psychology and philosophy that I was taught were not calculated to corroborate Christianity. The sociology was founded on the theory of human progress and taught that better babies would save mankind. Yet, the clearest intellects of today see in basic Christianity the only ultimate hope of the world. The caustic attacks from without have only served to purge the church of its unnecessary appendices, as college purged me of superfluous religious beliefs. Basic Christianity is yet secure. It is the only idealism that man possesses which

supplies with its ideals a driving power to make their accomplishment possible. It is not necessary to postulate the absolute finality of Christianity. For this age and world it is final and ultimate, it is the highest men know. The men who enter the ministry now have a rare privilege in preaching this ultimate gospel.

But they must preach it in a very difficult world situation. It is no weakling's task. The authority of the church and scriptures is gone—in the old sense. Even the public veneration of the church is gone. Men do not hesitate to criticise it. There is little doubt but that history will show this to be one of the formative periods of Christian progress. The age is comparable to that of the reformation if not even to that which immediately followed the work of Christ when the battle of the birth of Christianity was fought. Our theology is changing, our denominational positions are changing (witness Lausanne); the social challenge is greater than ever, for it has international scope. Combine with this the tremendous problems raised by the modern thought world. A materialistic metaphysics, a behavioristic psychology and a gross utilitarian ethics are all striking at the very foundation of reason. A shallow sociology bases too great a hope on "human progress." To cap it all America is fabulously rich. There is danger that the man who makes \$10,000 a year will have no need for God. Both Wesley and the Puritans learned the dangers of too much wealth so far as religion was concerned. The men who enter the ministry today have before them a gigantic task. Again I say it, Here is an opportunity to preach the greatest gospel the world has ever known in one of the most challenging situations the world has ever known. He who wants adventure may find it here. It is a greater, and far more magnificent task than any other I know. Eight years have enlarged my conception of the task of the ministry, but they have taught me too that I may have a part in great things. It is no small task to which I go forward.

III

The people with whom a minister works are the finest, noblest, and most heroic of all God's sons and daughters. And who is more competent to judge than an embryo minister who has been the beneficiary of their kindness, patience, and fortitude for lo these eight years?

One of the favorite themes of the jokers is the young amateur minister and his experience with the stern deacon or the officious official board. I may say that in eight years as an amateur minister I have been associated with very few men and women who were not of God's choicest. I do not absolve them of all blame, but neither do I claim perfection for myself. From the first time I stepped into a pulpit trembling with the responsibility of preaching my first sermon until this day, during all of which time I have been a student in college along with my preaching, I have found a sympathetic and kindly group of men and women ready to help me. I have preached to men four times my age who knew more about the Bible and sermonizing than I began to know; yet they have always tried to put me at ease. I have not always seen eye to eye with all of my parishioners, but they have been tolerant of me and I have tried to be so with them until we could come to some understanding. I have seen enough of business to know that the average executive does not enjoy nearly the cooperation I have found in my church work. There are problems, of course, as in every other line of work. These must be met courageously and sensibly; they can be. The men and women of the church, for the most part, are sincere and godly persons who are trying to uphold their ideals in a workaday world. They are grateful for the spirit which has prompted young men to go into the ministry and for their meager ministrations to them. Eight years have taught me that it is a real joy to work with church people.

Here are the thoughts of one who wondered eight years ago. Again I say, If I had it to do again I would decide twice over for the ministry.

British Table Talk

London, September 5.

IT IS a little puzzling to note how lightly some of our guides dismiss the fact of Lord Cecil's resignation, which I anticipated last week. As a matter of fact it is a serious event in the story of the league of nations. Lord Cecil has been perfectly frank; when he accuses the cabinet, or certain members of it, of a merely lukewarm support of the league, he is simply saying what most of us had guessed already. There is a curious frivolity of

The Resignation of Lord Cecil mind displayed by some of our statesmen when they deal with the problems of war. They learn nothing and forget nothing. Certain of the comments made upon Lord Cecil's action are noteworthy. Lord Olivier welcomes it as the release from official restrictions of one who can do more for the cause of peace outside cabinets. Mr. Ramsay MacDonald draws the moral by going back to the protocol, which he regards as the most effective step towards the

outlawry of war. He accuses, as Lord Cecil does, the present government of blocking it. Lord Grey of Fallodon fears that the resignation means that "the element which goes by the name of diehard, . . . has been more active lately." "If that section," he added, "is able to sterilize the policy of the government in pursuing a really conciliatory foreign policy, we shall have to protest that the country is running into real danger." Other critics, while they defend the government, agree with Lord Cecil in his plea that nations must either disarm or perish.

* * *

Thinking War

The resignation of Lord Cecil has led many writers to discuss once more the main question, how war may be averted. Here are some thoughtful words upon the present situation: "In 'Westward Ho!' the mother of Amyas Leigh warns her doughty son that 'they who drink beer, think beer.' Were

Charles Kingsley now writing of what was the Spanish Main, or of the new Europe that is barely nine years old, he might say, with greater truth, 'they who think war, get war.' He would not add that they who think peace, get peace, for peace is not to be got solely by thinking. It has to be worked and run risks for. Yet, today, the governments, if not the peoples of Europe, are ready neither to work nor to run risks for peace. They are thinking mainly in terms of war and are drifting towards a position in which only the date of its outbreak will be open to doubt." "Yes," someone will say, "the usual language of parsons and other idealists!" But these words are not penned by any amateur; they are from the pen of Mr. Wickham Steed, formerly editor of the Times, and by general consent one of the best-informed publicists in Europe. When such a man utters his warnings, he should command the attention of the most careless of readers. But in the fight for peace, which is every man's affair, there is a strange inertia. Man will become far more excited about the village pump than upon this decision which may involve the sacrifice of their own lives, and of lives more precious still.

* * *

Evolution at the British Association

Sir Arthur Keith declared at the meeting of the British association that Darwin's main proposition is "definite and irrefutable." There does not appear to be any excitement in religious circles at this pronouncement. So far as Darwinism means the abandonment of a belief in isolated and static types it is generally accepted, and the controversy between upholders of evolution and the defenders of the faith has no longer any life in it. It is not on this ground that Sir Arthur Keith is criticized, but rather on the place of natural selection in the ascent of man. Dr. Relton in a forcible criticism of some of the confident affirmations of Sir Arthur Keith declares that the physiological affinities between man and his animal ancestry do not carry with them the deduction that man's psychological and spiritual life can be explained by the action of biological forces. He points out that many scientists prefer the modern concept of "emergent evolution." The real problem is not how the body came to possess a mind, but how did the mind ever succeed in possessing a body? But it should be made clear that any controversy which arises will not be between the defenders of evolution and the deniers of it, but between different schools of evolutionists. Sometimes criticism of Darwin is taken to mean a denial of evolution, but that is certainly not so in the philosophic world of today.

* * *

Dr. Garvie on Lausanne

"The Lausanne conference has closed; and has in the results which are calculable disappointed fears, and excelled hopes. This is my judgment, based on the intimate knowledge I have as chairman of the program committee, and as deputy chairman of the conference itself. Presiding at nearly all the sessions at which there were open discussion, and engaged in many conversations in private, which gave an understanding of the actual situation, I believe that more has been achieved than might have been expected in view of the greatness of the differences among the churches represented, and the difficulties of harmonizing them. Only one ignorant of the facts can have cherished hopes of immediate action towards re-union. Unlike universal conferences in the past, no attempt was made to compromise; but differences were stated as well as agreements. Nothing was settled by a majority vote; but all decisions were taken either unanimously or 'nemine contradicente.'"

America's Tribute To Scotland

A war memorial has been erected in Edinburgh as "a tribute to Scotland from men of Scottish blood and sympathies in America." The idea originated in the mind of John Gordon Gray of Philadelphia. It is said to be most impressive. The inscription under the frieze is taken from a poem by E. C. McIntosh:

"If it be life that waits
I shall live forever unconquered,
If death, I shall die at last
Strong in my pride and free."

The memorial is being unveiled this week, and it is the more welcome because it is the gift of many.

* * *

And So Forth

It is noted by Dr. Forgan of the United Free church that at Lausanne there was a remarkable response to the plea for the missionary task of the church. Public meetings were held each Sunday night in the Lausanne cathedral. Interest in the missionary enterprise and in Christian social service, Dr. Forgan adds, is "the article of a standing or falling church in the world of today." . . . The cricket season ended in a way which should correct the prevailing idea of that game in America, where it is considered an excellent cure for insomnia. The last game in the country championship was between Nottingham and Glamorgan. Now Notts, as we call it, had only to win or to draw in order to secure the honors of champion county. Glamorgan had not won one match during the whole season. Yet Glamorgan routed the favorites, won their only match, and sent Lancashire to the top. What about that for a thrilling end to a rather dull season? Baseball fans, please note this episode! . . . Dr. Donald Fraser has written a very timely article on the subject "What is right with the church?" We are so accustomed to the confessions of our side, that it sounds almost paradoxical to point out some of the tremendous gifts and powers which the church possesses. Dr. Fraser dwells especially, as a great missionary would, upon the regenerative power which is in the gospel entrusted to the church. . . . Dr. Laws of Livingstonia is on his way home. Few men have won their evening rest so worthily as this pioneer on the great lake, where he dreamed the dreams of faith and saw them come true. . . . September has begun excellently; but for the summer this repentance comes too late. Still, a fine spell might help the farmers who sadly need some encouragement. . . . Tomorrow the present scribe returns to London from this cottage by the Devon shore where coast-guards once lived. After living twenty-one years in that city, he has it in mind to see the first time certain of its famous sights, such as the Tower. That would be a good finish to a holiday. . . . The Trades' Union congress begins its meetings this week. The chief subjects for discussion will be the problems of trade union organization to meet changed conditions. Relations with the soviet trade union council are certain to come up for discussion. . . . Humorists have pointed out how easy it would have been for the American airmen, when they inquired their whereabouts on the Devon coast, to have received the answer, "Beer, England." The beautiful little village with that name is very near to Seaton, which was the village whose name was actually reported to the airmen. . . . Among the books to which attention has been given is the first novel by Mr. H. M. Tomlinson, "Gallion's Reach." It is never safe to miss a book by this writer, and if he chooses to write a novel that also should be read.

EDWARD SHILLITO.

B O O K S

Philosophical Fundamentalism

Forms of Individuality, by E. Jordan (Charles W. Laut Co., Indianapolis, price, \$3.75).

PROFESSOR JORDAN'S book represents an achievement in its field. It embodies the results of years of painstaking research and investigation with a determined effort on the part of the author to think things through for himself. The immediate occasion of its writing was the world wide turmoil and confusion caused by the great war. In the midst of the apparent debacle of civilization the author asked himself the question as to whether humanity had not missed the principle of order which can alone preserve the human race from catastrophe. This book is an answer to the question indicated. The subject is treated from almost every angle and the conclusions reached are the same. The breakdown of modern civilization is primarily due to the emphasis upon individualism, particularity and subjectivity, which characterizes modern thought and modern life. A world which worships atoms and combinations of atoms can never be anything but a confused and chaotic universe. The only way out is to recognize that there is a universal order which gives whatever reality the particular may possess and without which there is no such thing as the individual being real at all.

"Forms of Individuality" is an exceedingly thought-provoking and stimulating volume. It is a book which requires careful study and is not intended as a substitute for summer fiction. The style appears involved at times, but this is no doubt largely due to the difficulties inherent in the effort to find adequate forms of expression for the thought to be conveyed. Doubtless most of those who will disagree with the author will do so because of his insistence upon the apriori and absolutist method throughout the work. The charge of Hegelianism will no doubt be made against him, not entirely without reason. This fact, however, does not have anything to do with the argument contained in the book. Calling names does not prove or disprove anything. The main position taken in the volume with regard to the suicidal effects of modern individualism appears to the writer to be proved in thoroughly incontestable fashion. This is, after all, the chief subject at issue in the discussion and we shall be interested in seeing what really serious argument can be brought against Dr. Jordan's thesis. Whatever may be one's views of the subject matter of the volume it is a book of which any university faculty may well be proud and which any thoughtful and serious minded reader will always find worthy of perusal.

FREDERICK W. KERSHNER.

Preaching at Its Best

The Sufficiency of Jesus. By James Austin Richards. Doran, \$2.00.

HERE is something more than a collection of sermons. It is that—twenty-two sermons of a sort all too seldom heard in American pulpits. But it is that and something more. That something is an American preacher obviously struggling with the difficulties created for preaching by the social, industrial and political problems of our day. We are told that congregations do not want to hear about the twelve hour day, or child labor, or divorce, or the league of nations, or any similar subjects. Leave these things to the lecture platform and the editorial page, the minister is advised. Let the pulpit confine itself to religion. The honest minister recognizes that there is some basis for the advice. Preaching can be secularized

until the last drop of worship has been squeezed out of the service. It is possible so to overload the pulpit with mundane affairs that it becomes a rostrum no different from that afforded by any hall. However, the honest minister also knows that the call to confine preaching to "spiritual matters," may be born of a desire to avoid unpleasant truths. Even when it is not, it is specious advice, for the gospel cannot be presented in its completeness without revealing its involvements in these so-called secular problems that condition all our lives. So the honest minister finds himself between the horns of a dilemma, and most preaching gives the effect of being impaled a little by each horn.

It is the vigor and success with which Dr. Richards confronts this problem which makes this collection of his sermons notable. This minister has learned how to treat the most fundamental and searching religious problems in such a way as to show that their solving includes the solution of these mundane problems at the same time. War, peace, industry, and the like thereupon become, not intrusions into the sphere of spiritual guidance, but spiritual problems which go hand in hand with all the other concerns of religion. The result is not only magnificent preaching, but preaching that will come to many as a revelation of what the modern sermon can be by way of guide through the mazes of our social and political difficulties without danger of dropping from sermon into lecture.

I think it would be unfair to the book to dismiss it without speaking of the collection of sermons for special occasions which it includes. There is a sermon for Easter, a sermon for Christmas, a sermon for Thanksgiving day, a sermon for Memorial day, one for the graduation season, one preached at the reunion of a college class, one preached at a service in which a large group of new members were received into the church. Perhaps a missionary sermon should, under prevailing conditions, be listed as still another delivered on a special occasion. The eight "date" clearly as post-war, and gain added value from that fact. They add certainty to the belief that if this volume obtains the reading which it deserves, its author will be recognized as one of the small group of American preachers who have most nearly sensed the significance and opportunity of our period.

PAUL HUTCHINSON.

Books in Brief

AS A RULE, I steer clear of the parson turned novelist. But G. A. Studdert Kennedy is such a universal genius that I approached his *I PRONOUNCE THEM* (Doran, \$2.00) with considerable zest. Mr. Kennedy is dealing, of course, with the tremendous problems of marriage and divorce. He has taken this method of the novel, rather than that of the familiar pulpit, because, as he says, "Sermons were too general and too abstract. No one has faced the problem of the 'innocent party'—what a name to give a tortured man or woman!—until he has been faced with a man or woman whom he knows and loves, and been asked to decide what God's will is in their particular case. To sit in a room with Maisie on one side of you and Charlie on the other, and tell them that they are living in sin, that is the test. I have had to stand it many times, and have been sick with doubt." Mr. Kennedy creates his situations honestly and faces them with courage. His premises are the premises of a strict Anglo-Catholic, and his answer is, finally, the Anglo-Catholic answer. Marriage, he insists, creates a bond which death, and death only, can dissolve. If there is suffering involved—and there usually is—then suffering must be borne as the

price of redemption. But Mr. Kennedy is candid enough to close his book with these words: "There I leave them, a man standing on the edge of the cliff looking out into the night, and seeing the slums of London, and long years; a little woman lying face downwards on her bed, brave—but broken now. Behind them both I see the figure of Jesus of Nazareth standing, *but his back is turned to me, and I cannot see his face.*" The story is better calculated to stir brave thinking on this baffling problem than half a dozen theological or sociological tomes.

IN TURNPIKES AND DIRT ROADS (Scribner's, \$3.00) the beloved emeritus rector of St. Bartholomew's church, New York city, Dr. Leighton Parks, gives a delightful picture of a boyhood spent in the Cumberland valley. Half the book gives a boy's recollections of life in the old south; the second half tells of life behind the battlelines during the civil war. This particular boy had some remarkable experiences, including falling in with John Brown and his band just before the raid on Harper's Ferry and being entertained by General Robert E. Lee at headquarters just before the advance that ended at Gettysburg. There are reminiscences of the battlefield of Antietam as it was a week after that slaughter which show that it did not remain for the world war to invent ghastliness. But the principal value of the book is not so much in its pictures of life behind—or rather athwart—the lines during the civil war, as in its reflection of the day-by-day order of living in the south in the days before the incredible election of Abraham Lincoln.

It would be hard to find a better indication of the certainty with which China is taking her place among the modern nations than by the production of such a book as CHINA AND HER POLITICAL ENTITY by Shushi Hsü (Oxford University Press \$2.00). Dr. Hsü is associate professor of political science in Yenching university, the Christian college at Peking. He has produced here a study of China's foreign relations during the last century which is the work of a political scientist of the first order. The western student of Chinese affairs will find the great amount of material dealing with Manchuria and Mongolia of especial value. If, as is quite possible, either of these vast territories proves a prize sufficient to bring on the next major clash in the far east, Prof. Hsü's book will be almost the only one in English giving in detail the Chinese side of the quarrel.

Readers of The Christian Century well remember the series of articles consisting of extracts from the letters of Miss Grace Scribner which ran in these pages a year ago. No feature in recent years has struck a fresher or a more sincere note. It is fortunate that the same material is now available in book form. Miss Winifred L. Chappell, the compiler, has given to this permanent collection of Miss Scribner's letters the title, AN AMERICAN PILGRIMAGE (Vanguard Press, 50 cents), which well describes this intimate record of the progress of a typical American girl from a Michigan lumber village to a place in the forefront of the social advance of our time. P. H.

CORRESPONDENCE

Immortality

EDITOR THE CHRISTIAN CENTURY:

SIR: I note that you quote a sentence from a statement of mine on immortality in the Homiletic Review for August. I would be glad if you would also publish a further part of that statement which seems to me conclusive: "Our Lord himself has told us in no uncertain terms that 'God so loved the world that he gave his only begotten Son that whosoever believeth in him shall not perish but have everlasting life.' Dare we disbelieve this positive declaration of Jesus Christ himself?"

Science cannot prove it but faith gladly accepts it from the lips of our dear Lord and Master.

Philadelphia, Pa.

W. W. KEEN.

Is the Monroe Doctrine to Blame?

EDITOR THE CHRISTIAN CENTURY:

SIR: I enjoy reading your pages and have paid especial attention to your literary gymnastics wherein you work up frenzied indignation over intervention in Nicaragua. What else can our administration do under the existing circumstances? Why must we intervene? Answer: the Monroe doctrine. We have no alternative if we support it. When a revolution springs up in one of these Hispanic-American countries European interests are endangered. They cannot land their troops to protect their property, for this act has been interpreted as a violation of the Monroe doctrine. And if these involved powers did land them we would immediately become embroiled in more serious international relations.

When their property and interest is endangered, foreign ambassadors wait on Washington and inform the administration that if they are forbidden to intervene, then the United States is morally responsible to protect foreign interests, and Americans complain because our troops do just this rather than protect American interests solely. The only way out is to discard the doctrine. As things are it seems to me that the administra-

tion is situated between "the devil and the deep blue sea" and is taking its chances on the deep blue sea.

Berkeley, Cal.

B. W. SELIN.

As in the Days of the Apostles

EDITOR THE CHRISTIAN CENTURY:

SIR: On a recent Sunday we met to hold religious services in the chapel of the boys' school here. We were just about to begin when we were told to hide our Bibles and hymn books. We knew that this meant a raid, as several times during such raids all Bibles and hymn books were destroyed. Hardly were our books put away when a young chap with several soldiers appeared. The young leader asked for Pastor Ding Chang-hwa, but he was not present. He had walked out of the room just as the soldiers walked in. While the soldiers searched the building for Pastor Ding, the young chap gave the audience a piece of his mind. Among other things he said that he was not against the Christian religion, but against the Christian church. A few minutes later the soldiers appeared with Pastor Ding. He was taken bound through the main streets of Yenping city.

Of course, our hearts were very sad. We remained in silent prayer for a little while, after which most of those present went to my house to talk over the situation. After almost two hours' deliberation they decided to go en masse to the several officials in the city and demand the release of Pastor Ding. If this should not be granted they planned to ask to be imprisoned with him. On the way to the official headquarters many other Christians joined them. There were about sixty of them. The officials soon realized that a bad mistake had been made by the anti-Christian leaders. They ordered the release of Pastor Ding, but that would have meant the "loss of face" for those who did the arresting. They decided to try Pastor Ding. The large band of Christians were not allowed to go into the building, so waited outside. Several hours later an officer came out and told them that their pastor would be released, but there was to be no public demonstration. They were told to move on. They

did move on for a little way and there waited for Pastor Ding. When he came out they at once surrounded him, and with him at their head they paraded through the streets of Yenping singing hymns and thanking God. When they were told that orders had been issued not to sing nor make any public demonstration over the release of their pastor, they said, "Publicly they paraded him bound through the street of the city and now they want to let him free secretly. No, we will not stand for that." A prayer service of thanksgiving was held in a school en route.

When the merchants of the city saw these Christians marching through the streets they were quite surprised and said, "Did not the anti-Christian leaders forbid any such demonstrations? Did they not decide to root out utterly the Christian church from the city? What does all this mean?"

The day of persecution and anti-Christian demonstrations is not yet over. There are many more who will fall by the way-side of faith before peace is restored. But we have seen enough to know and believe that Christianity is here to stay. Christ is not so easily driven out of the hearts in which he has found a welcome. When the battles and trials are over, we shall see many followers of Christ standing there firm and true.

Yenping, China.

FREDERICK BANKHARDT.

Distinguishing Religion from Superstition

EDITOR THE CHRISTIAN CENTURY:

SIR: Have these words quoted from Gilbert Murray in his comments on the religion of later Greece, any application to our day? "Does one difference between religion and superstition lie in this, that superstition degrades its worship by turning its beliefs into so many statements of brute fact, on which it must needs act without question, without striving, without any respect for others or any desire for higher or fuller truth? While in religion, however precious you may consider the truth you draw from it, you know that it is a truth seen dimly, and possibly seen by others better than you. You know that all your creeds and depositions are merely metaphors, attempts to use human language for a purpose for which it was never made. Your concepts are in the nature of things inadequate; the truth is not in you but beyond you, a thing not conquered but still to be pursued."

Tuero, N. S.

KENNETH M. MUNRO.

Is There a "Village Type of Christianity?"

EDITOR THE CHRISTIAN CENTURY:

SIR: I recently squandered part of my vacation in a little village in southern Kansas. Heaven save us, if we must depend upon the sort of churchmanship and Christianity I observed. The village has 800 population; three churches, all on a precarious subsistence margin. One of them is served by a "Dr. Such and So," presumably a Ph. D. He came to pay me a call. I was informed early in the visit that the signs all point to an early coming of our Lord, and further along that his slogan is "All or none" in the use of the holy Bible. He had no use for higher criticism. I could have staged a lively debate, and injected some red pepper into it—but shucks, what's the use.

My father, a veteran lumber man and churchman, was one evening giving me his estimate of the business integrity of the local business men. Although I did not mention it at the time, I was interested in the fact that the first ten men on his list of dependables were not affiliated with the local churches at all, and that the first on his list was in fact a reputed "infidel," son of an agnostic father who had coached him in childhood to do each task a little better than the last. My father mentioned incidentally that the unreliaables in the business circle—some of them, at least—were also contentious as well as pious pillars of the local churches.

At a church service in the morning I heard the reverend doctor assert, "There's Christ, the sinless one. Ah, surely, he's not

an example of the 'survival of the fittest!'" And of course that was greeted by an "amen" from one section of the congregation of grey-haired men. Even in the church announcements in the weekly sheet, the doctor went out of his way to take a poke at evolution. His most dependable Sunday school teacher, a graduate of the state normal, and primary teacher in the grades, is an evolutionist. She's the mainstay in the wavering choir. A non-church school board saved her from summary dismissal by a fundamentalist principal last winter.

Mr. Editor, before I'd subject my two daughters to the up-bringing of the village type of Christianity, I'd take them off to India and train them in Buddhism, or what have you?

Saint Paul, Minn.

EDGAR C. SHORT.

Sympathy With Heathenism

EDITOR THE CHRISTIAN CENTURY:

SIR: Congratulations are due the Christian Advocate for writing an editorial of sufficient point to bring out your editorial entitled, "Stoning the Prophets." Your effusion is but an added proof to many articles previously published of your sympathy with paganism and heathenism and your enmity to things American and Christian. The item which you quote from the Advocate and the tenor of your editorial inclines me to believe that charges which I have read but hesitated to credit contain a considerable grain of truth. I have read that the enemies of American institutions, of our form of government, and of our civilization, are preparing a program for "boring from within" and that the Epworth League is the particular young people's organization selected by them as a medium through which to influence young church people. As a member of the Methodist church and an American citizen, I don't wish my impressions in this respect to be confirmed.

Fargo, N. D.

B. F. SPALDING.

Caution or Contrition

EDITOR THE CHRISTIAN CENTURY:

SIR: Referring to your recent editorial contention that "instead of the propagandists of religion sitting humbly at the feet of salesmen and go-getters, they are the teachers who give to the world of commerce the patterns and the ideals which make business both respectable and successful," may I say that, upon fully awakening to the relationship between the promotion methods used by so-called evangelists and those of corner-lot and oil-well salesmen, I should have expected from the editors of The Christian Century a word of caution or contrition, rather than a naked or boastful claim to priority on the part of religionists! Where were you?

Los Angeles, Cal.

BERT RUSSELL.

But What Department Controls Insular Affairs?

EDITOR THE CHRISTIAN CENTURY:

SIR: I subscribed for your weekly because I wanted the stimulation of a paper with which I expected to disagree in many particulars. I shall not discontinue my subscription because I have not been disappointed. In fact I admit that I approve of your stand in many matters, but when you write a leading editorial which includes as facts several statements which are not facts, I protest. In your issue for July 14 your second editorial is entitled, "Civil Administration for the Philippines." If you will turn to "The Philippine Islands," by John Foreman, page 556, you will read, "The archipelago is divided into 41 provinces, all under civil rule, in accordance with congress act of July 1, 1902, and war office order of July 4, 1902, whereby the remainder of military government ceased." Your statement therefore is twenty-five years out of date. It happens that the last governor-general was an army man. He was placed in his position because he was the best man for the place. His administration was in no sense a military one though his aides were military men. It is to the shame of America that the only

group upon which she has so far been able to depend for colonial administrators has been the army.

I did not intend to write so extensively but there are other points to be mentioned. You attribute to the American people a spirit of unsportsmanship when you suggest that they were surprised by the evident fairness of Colonel Thompson's report. Further, Colonel Thompson was probably trying to be fair but he simply was not qualified for the work for which he was sent here. It was not to be expected that his report would be perfect. The President accomplished his purpose, however, in getting the colonel out of Ohio for several months; incidentally a better piece of work was done than we dared to hope.

Cathedral of St. Mary and St. John,

Manila, P. I.

BENSON HEALE HARVEY.

The Easy Solution

EDITOR THE CHRISTIAN CENTURY:

SIR: I am against the easy solution, and that is what the Community church appears to offer. It is nothing more or less than an easy way out of some situations, and they are fast approaching the status of another denomination with nothing to show for their life. The United church appears to be another proposal of this sort. It is almost too easy. I am for unity, but when you close up a lot of churches you close up a lot of avenues of approach to people in the name of Christ—you cut off a lot of spear-points. Much of this longing for union comes out of desire for efficiency. I am not yet sure of its efficacy as far as making America Christian goes.

Smethport, Pa.

CHARLES W. M. WHELAN.

A Chance for an M. D.

EDITOR THE CHRISTIAN CENTURY:

SIR: As a Drew graduate I appreciate your trial offer, but would just as soon you discontinue the paper right now on the following counts:

1. You take far more pains to help establish the very shaky theory of evolution than you do to help maintain the integrity of the Bible.

2. Claiming to be liberals, you show liberality to only such as hold views like yours. The most rabid fundamentalist shows more liberality than you people.

3. I admire the cleverness and mental acumen of you and yours but your attitude on the fundamentals makes me sick.

Broadway, N. Y.

NEAL R. VAN LOON.

THE SUNDAY SCHOOL

Lesson for October 9. Lesson text: 1 Kings 19:9-18.

"What Doest Thou Here, Elijah?"

ELIJAH was in a strange place—a place where he had no business to be, being Elijah. For another man it might not have been so bad, but for a powerful, brilliant, successful man like Elijah, he was decidedly in the wrong place. A woman had scared him out, but what a woman! Of all the deadly, venomous creatures who ever walked this planet, Jezebel was surely one of the worst. To this day she puts fear into us, for there is nothing which she would not do to accomplish her ends. Life was cheap in her hands. Elijah had no good plea for mercy; he had used the sword rather freely upon her priests. He ran for his life and he never stopped until he came into the fastnesses of the mountains and there he hid himself in a cave. A prophet who hides in a cave is no longer a prophet, and Elijah soon had to lay his mantle over the shoulders of a better man. The prophet may be stabbed, shot, crucified, starved, but he may not run away. The prophet who fights and runs away may not prophesy another day—his day is done.

A pitiable spectacle is this Elijah rushing wild-eyed into the hills, hiding in a cave, frightened within an inch of his life.

Days pass; the pursuer does not find him; he is alone, undone whipped. He ventures out of his cave and looks over the vast mountain: immense cliffs, rushing torrents, twisted trees, scant vegetation, screaming birds, howling wild animals—but where is God? A storm breaks out in the mountains; darkness, lightnings, wind; the earth rocks and cracks but God does not speak. Nature is silent. Nature is a sphinx. Then comes the calm after the storm, the smell of the rain on the rocks reaches his nostrils, rents of blue appear in the curtained clouds, birds sing and Elijah seems to hear a still, small voice within which keeps repeating: "What doest thou here, what doest thou here?" You, of all men, the brave prophet; you, of all Israel, the moral leader; you, of all men, the herald of Jehovah, what are you doing here? His conscience revealed him a coward. God cannot use a coward. His star had expired, his work was done.

Leaders must lead and must be constantly prepared to pay the price of leadership—danger, slander, starvation, death.

It was said of a certain American president that he always had his ear to the ground. He seemed to anticipate what the people were going to want and then he gave them just that. However much he was loved during his lifetime, it is noticeable that today he is not numbered among the great presidents. The desire to be popular among adults and the desire to be considered a "good fellow" among young people—this desire is one of the most subtle and most dangerous in the world. A university president, when a student in an Ohio college, dared to stand up against his whole group and defend the right. It was a very brave thing to do: he risked, for the day, his place in that school, but in the end it brought him the unbounded, secret admiration of all the young men of that college. He paid the price of moral leadership. It is rare, because the average man goes along with the crowd. The easiest thing we do is to imitate the Romans in Rome. To take a shot of liquor in the golf club, to get into the gambling pool on the steamer, to play for a prize in bridge, to plume up one's peacock feathers by swearing or vicious slang, to tell a questionable story with the next one—to be a "good fellow"—so easy. To oppose evil—so difficult. Courage is the rarest virtue. Many can be gracious; few can be brave—morally.

What about despondency? It is wrong; it is dangerous; it is often fatal. I know a young minister who went before his board and acknowledged his discouragement; his resignation was demanded, and justly. A discouraged man, a timid man cannot lead. If one has been overworking and is physically exhausted, then a rest must be taken at any cost; if the mind has been driven beyond endurance, then a trip to some pleasant place must be made and relaxation enjoyed; if an analysis of the situation convinces one that it is a hopeless one, then to remain is absurd. But very few situations are hopeless, for another man will bring victory out of seeming defeat. People like optimism, enthusiasm, confidence, fire, dash, bravery. If leaders have such qualities, they will be followed.

JOHN R. EWERS.

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NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dr. J. V. Moldenhawer in Dr. Fosdick's Former Pulpit

Since Dr. Harry Emerson Fosdick resigned as special preacher at the First Presbyterian church, New York, the position has been vacant. Report comes from New York that Rev. J. V. Moldenhawer has been elected to that position and preached his first sermon at First church two weeks ago. He will be associated with Dr. George Alexander and Rev. Thomas G. Speers. Dr. Moldenhawer comes to this famous pulpit from Westminster church, Albany, N. Y., where he served for 25 years. Previously he had ministered to churches at Margaretville and Salem, N. Y. After the October meeting of the New York presbytery he will be formally inducted into office at First church.

Dr. Potter Returns To New York

Rev. Charles Francis Potter, who for five years served as minister at West Side Unitarian church, New York, has recently returned to that city after an absence of two years to become stated supply of the Church of the Divine Paternity, where Dr. Joseph Fort Newton formerly ministered.

Dr. Straton Backs the Evangelists

"What New York needs is not less of Billy Sunday evangelism, but more," was the declaration of Dr. John Roach Straton in his sermon a week ago at Calvary Baptist church, New York, and he included also in his list of specially inspired evangelists Gipsy Smith, Uldine Utley and W. E. Biederwolf. Dr. Straton thus took issue with the federal council of churches, the church men's league and other church leaders in their opposition to evangelistic campaigns.

Karl Borders Comes to Chicago Commons

Karl Borders, formerly of Brotherhood house, Chicago, who for the past two years has been in Russia, has returned to this country and has accepted an invitation from Dr. Graham Taylor, head of Chicago Commons, to become assistant head of that famous institution, and assumes his duties there this week. His particular duty for the first year will be the organization of the work for boys and young men, and he will gradually assume a share in the general administrative work of the institution. It will be his duty to function in various civic relations in which Dr. Taylor has rendered conspicuous service. He will continue to write as much as he desires and will have the privilege of lecturing on Russia as opportunities are offered this autumn and winter.

F. Scott McBride to Direct Anti-Saloon League

From the general headquarters of the Anti-Saloon league comes the announcement that "the general superintendent, Dr. F. Scott McBride, automatically assumes any additional duties that may be necessary because of Mr. Wheeler's death

and will continue to have general direction of the legislative activities of the league at Washington after Mr. Wheeler's successor has been appointed." This statement is generally interpreted to mean that Dr. McBride will become the active driving force behind dry legislation, succeeding Mr. Wheeler in that respect, but that a successor to Mr. Wheeler as general counsel for the league will be named later. Dr. McBride was formerly a United Presbyterian minister and has been located in Washington for some time looking after legislative matters.

Brooklyn Presbyterians Mourn Passing of Dr. J. F. Carson

More than 100 ministers were present at the funeral service of Dr. John F. Carson, who died two weeks ago, in Brooklyn. Dr. Carson had been pastor of Central Presbyterian church, Brooklyn, for 38

years. Among Dr. Carson's numerous fruitful activities were the presidency of the Bible conference at Stony Brook and the Stony Brook school for boys.

Churchman Offers Possible Remedy For Divorce Plague

Rev. Caleb R. Stetson, of Trinity Episcopal church, New York, recognizing the trend of the times towards loosening the marriage bonds and making marriage a mere travesty by conditioning the permanence of the relation upon the results of a "trial" or experiment, urges the Episcopal church to cut loose from the whole demoralizing business by refusing to grant a church wedding to those who desire merely the display of a public wedding and who regard the vows as meaningless. He also suggests that the church clergy refuse to solemnize a marriage to any except members of the church who have

Mexican Labor Decries Protestantism

SUCH AMERICANS as have thought that the present agitation against the Roman Catholic church in Mexico meant a turning to protestantism will change their minds if they read the proceedings of the eighth annual convention of the C. R. O. M., recently held. The Confederacion Regional Obrera Mexicana—or C. R. O. M., as it is generally called—is the Mexican federation of labor, and stands solidly behind the present government, which it was largely instrumental in putting into office. It seems that this labor group was much stirred by reports from Williamstown, Mass., that Moises Saenz, assistant secretary of education for Mexico, and a protestant, had told the institute of politics that protestantism represents a form of religion Mexico needs and is forming "a middle class" in Mexico that will some day become dominant.

"Let protestantism understand once and for all," cried Vincente Lambardo Toldano, secretary of the committee on education in addressing the C. R. O. M. convention, "that we refuse to open the doors of Mexico for it to enter. We do not accept its program brought to us disguised as love. That religion is cold. It can never take root in the warm hearts of the descendants of the Spaniard and the Indian."

PROTESTANT CIVILIZATION INFERIOR

"With regard to our moral liberation, to the spiritual regeneration of the nation," he continued, "we hold that an end must be put to a movement which, apparently with the protection of our government, is seeking to introduce among us a civilization from the north which is inferior, which already has transformed our high and professional schools."

After declaring that "Mexico is a Catholic nation by tradition," the secretary continued: "It may be true, as alleged, that the Catholic clergy in Mexico is carrying into effect a program formulated at Rome, a program of world conquest in which the church has engaged ever since she became a temporal power; but, it is equally true that this program, when an attempt

is made to apply it in Mexico, becomes a Mexican problem. It may seek to do everything charged, its success may retard the progress of the country, it may impede the liberation of the workingman and prevent industrial development, but it does not seek to transform our being and destroy our Mexican nature."

"The protestant, on the other hand, does not rob us of our material possessions, at least not at once, he seems to have no desire for these possessions, and in this he may be better than the Catholic curate, but he does rob us of our spiritual nature, of our unbounded faith in good and evil, of our love of virtue and of our hatred of vice. In appearance he gives us poise, purifies our customs, curbs our imagination, and reduces our energy to discipline, but in reality he debases us, destroys our nature, makes us hypocrites at heart, and reduces us to intellectual mediocrity."

CALLS PROTESTANTS POLITICAL AGENTS

Later, Ricardo Trevino, secretary-general of the C. R. O. M., and the strongest figure in Mexican labor circles, said: "The central committee of the C. R. O. M. will fight the protestants because this is in accordance with the program of the revolution. Protestantism is not laboring in the true field of religion, but in the political field, and its agents, especially those who come from the United States, are making it appear that the anti-clerical activities of the revolution are in reality a support that is being given by the government and organized labor to the protestant churches."

The resolution passed by the C. R. O. M. says: "The convention further resolves that the C. R. O. M. should devote its energies to the protection of those characteristics which distinguish the Mexican nation, defending them against an alien imperialistic tendency which is attempting to introduce among us its doctrines, disguised as cultural and spiritual teachings, and thus threatens to destroy our very nature along with the distinctive characteristics of our people."

vowed to observe the standards of the church and the laws of God as defined by the church. The Boston Transcript observes: "If the Protestant Episcopal church should adopt the standard advocated by Dr. Stetson, and if all the other Christian churches should do likewise, it

would make a concrete exhibit which would be universally noticed, and would do more to combat the evil of multitudinous divorce and sexual promiscuity than all the pulpit preaching or press fulminations of a generation. In all probability it would result in much purging of the

church, the elimination of most of those people who are members of the church for motives of business or social advantage or any other motive than the determination to live lives in accordance with the precepts of Christ."

Dr. Stephen S. Wise Fears Another European War

Returning from Europe, after resigning from the chairmanship of the political committee of the Zionist organization, recently in convention at Basle, Switzerland, Rabbi Stephen S. Wise reports that he found general conditions on the continent worse than last year. The cities, he declares, are full of unemployed and the people are discontented and without hope of relief. He adds that it is his belief that if the United States does not soon step in and help improve industrial and economic conditions the European peoples will become desperate enough to plunge into

Stockholm Movement Makes Added Plans

THE OFFICIAL TITLE was "The Universal Christian Conference on Life and Work, Continuation Committee." But this does less than justice to the variety and promise of the meetings. There were about sixty of us who met in Winchester, England's ancient capital, late in July. These sixty had come from seventeen lands and spoke for many more; every main division in Christendom—always excepting, and it is an important exception, the Roman—was represented. It was two years since the Stockholm conference, and the committee, called to prolong its work, had not simply to hear reports of what had been done; it had also to consider some momentous plans for the future.

It will be remembered that Life and Work was the name given to a fellowship in the application of Christian principles. Its people took each other as they were, not seeking for any common confession of doctrine, but endeavoring to find fellowship in the practical side of religion. Conferences are soon over; their value depends upon the vigor and urgency with which their resolutions are preached and translated into action. Conferences are not ends but beginnings.

EFFECT FELT ON CONTINENT

It came as a surprise to the representatives from America and Britain to discover how much Stockholm 1925 had meant throughout the continent of Europe. For several reasons it had not come to mean so much to the rank and file among the English-speaking peoples. It may be that some things came as new to the protestants on the continent of Europe which were already familiar to the churches in America and Britain. But whatever has been the reason it is evident that Life and Work signifies more to the Lutheran and other reformed churches than it has done hitherto to the Christian communities in the west.

In Sweden it appeared that those who were counted to be in sympathy with Stockholm were called Oecumens. This excellent new word is derived from the title of the conference as it was announced in Swedish, the "Oecumenical conference" of Life and Work. Some used the new word in reproach, others in praise. In Germany, the conference has led to a revived study of the meaning of the kingdom of God: how far is it this-worldly, how far other-worldly? At Canterbury in the spring a small group of German and English theologians met to thresh out this subject. Their papers have been printed in Theology and are worthy of close study. Of the work done by Dr. Atkinson, Dr. Keller, Dr. Garvie and others, there was much to tell; new links of great promise had been formed between Christian folk in many lands. When the world-wide range and

the baffling complexity of the tasks taken in hand at Stockholm are recalled, it is remarkable how much has been done in the two short years since at Upsala its dedication was sealed.

RESEARCH BUREAU ESTABLISHED

But the work which may well make Winchester 1927 memorable was the establishment of a social research bureau of Life and Work. That such a bureau is desirable was the judgment of the Stockholm conference, but it has taken two busy years for Dr. Atkinson and Dr. Keller and their helpers to make ready. One whole day the conference gave to the detailed consideration of the bureau and after much long and anxious debate, the scheme was accepted, finally, so that the bureau will shortly begin its service for the churches of the world. It will be centered at Geneva, as soon as this step is practicable. Dr. Keller will leave Zurich for Geneva. The bureau is to be scientific in its methods, and for this reason it will keep in close touch with the international labor bureau and other similar societies which have their home in Geneva. But it will have for its distinctive task to bring into the light of Christian principles the modern situation in industry and economics as this is found today in all lands. A clearing house for the facts with which the Christian people have to deal! The bureau will not only receive but give. Because of the experience which its officers will learn from all lands, they will be qualified to give counsel to inquirers. There is, for example, the problem of crime, which is in some ways the acid test of a Christian people. How have the various communities, within Christendom and without, attempted to deal with crime in the light of the Christian gospel with its values? When in years to come the church in Europe or in Asia or in America seeks to know scientifically what has been done in other lands, it will be able to discover this at once, and if it is seeking to know along what lines it must move itself, then that guidance also may be offered. International, interdenominational, non-political, unpledged to any economic theory, scientific in its methods—this bureau will not attempt to do again what is already being done; it will have for its special task to deal with the facts from the standpoint of those who believe that only in Christian ethics can the solution be found.

AMERICAN DELEGATES

A few personal notes upon the American group will not be without interest. Miss Dingman and Miss Agatha Harkison gave valuable service through their knowledge of China. Bishop Brent and Dr. Cadman spoke with their customary

(Continued on page 1148)

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another war. He sees France and Italy as danger points. Commenting upon his resignation from the leadership of the political committee of the Zionists, he gave as his reason that he could not share the belief of President Weizmann, in his policy of inaction in Palestine.

Have You Heard of the Order of the Sangreal?

It is an organization proposed by the middle-western clergy of the Episcopal church for its young people. Rev. Irwin St. John Tucker, of Chicago, drew up the plans for the organization, which will promote clean dancing and other amusements, home savings for prospective brides and grooms and higher ideals for social life generally.

Dr. Weber, 73, Heads Bloomfield Seminary

In mid-September Rev. Henry J. Weber, 73 years of age, was inaugurated as president of the Bloomfield (N. J.) Presbyterian theological seminary. Dr. Weber is perhaps the oldest man ever made president of an institution of higher learning in America. He has taught in the seminary for the past 35 years, having been professor of theology and the New Testament. He will continue to give these courses.

Successful Season At Columbiana

Prof. T. R. Glover, of Cambridge, was present during the entire July-August season at Columbiana-on-Lake George.

Pres. W. W. White, of the Biblical seminary, New York, who organized and directs the conference, is endeavoring to show that conservatism is fair and all parties have fallen in line with this spirit. Christian educators numbering 180 have been present at the conference during the summer. Eighteen universities, 50 colleges and 26 theological seminaries have been represented. Men have come from 37 states, representing 23 denominations.

Death of President Emeritus T. W. Roach

The death is reported of Dr. Thomas W. Roach, former president of Kansas Wesleyan university and for years its benefactor. His death occurred at Edmonds, Wash.

Illinois Moves Toward Liberalism

The general assembly of Illinois has passed a bill refusing to consider any school in the state reputable which refuses applicants solely on account of race, color or creed.

State University Faculties Not Irreligious

An analysis of the faculties of 100 state educational institutions indicates that of 5962 faculty members 4718, or 72 per cent, are church members. The Methodists lead, followed by Presbyterians, Episcopalians, Baptists, Congregationalists, Disciples, Roman Catholics, Lutherans, Unitarians and Christian Scientists.

Y Activities Will Be Filmed Over World

News reels of Y activities will be released quarterly, beginning with October of this year. The films will be the work of professional camera men.

Influence of Reform Judaism To Be Extended

Plans for extending the influence of liberal Judaism to distant corners of the globe, wherever Jewish communities are found, were formulated at a London meeting of the governing board of the world union of progressive Judaism, organized by American, English and German liberal Jews.

Why Not a Catholic for President? Asks Dr. Hough

The first issue of "Plain Talk Magazine," a monthly "dedicated to tolerance," prints an article by Dr. Lynn Harold Hough, minister of Central Methodist church, Detroit, which not only defends but actually advises the selection of a Catholic for president. Dr. Hough writes under the title "Why not a Catholic president?" and his conclusion is "Why not indeed! There will always be plenty of protestant presidents," he points out. "There ought to be an occasional Catholic president. It is not too much to say that in the presence of the great body of earnest and loyal and capable citizens of the Roman Catholic communion to be found in the United States we confront a situation which makes moral demands upon all of us. We should not rest contented until the

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time has come when we can place a high-minded Catholic, a man of unquestioned character and ability, in the chair of the President of the United States. Men of good will in the protestant group ought to be eager that Catholics should have a share in public office in proportion to their percentage of the population, and should be watching for Catholic candi-

dates whom they can conscientiously support. The truth is," the Methodist minister says in concluding his article, "we must watch every one of the groups, religious and secular, in respect to keeping our liberties secure. None of us can be trusted with a leadership which is not subjected to the inspection of very critical minds."

Michigan Methodists List Social Aims

THE MICHIGAN annual conference of the Methodist church, which met in Battle Creek during September, adopted a drastic set of resolutions presented by its social service committee. "The church," said this committee, "must seek such changes in the spirit of men and the structure of society as shall make possible the fullest expression of the spirit and principles of Jesus." In specifying immediate actions looking toward this general goal, the conference put itself on record, first of all, in favor of freedom of speech as "an essential prerogative of citizens of a Christian democracy." It also resolved to withstand any effort "to persecute any minority for espousing unpopular opinions."

DEMANDS OF BROTHERHOOD

In acknowledging that an acceptance of the principles of Jesus involves no separation from "any one or any body of our fellowmen," the conference specifically named as immediate objectives "brotherly association with the Mexican who comes to work within the borders of our state," responsibility to cooperate with 12,000,000 Negro Americans "to make themselves physically free from peonage, mentally free from ignorance, politically free from disenfranchisement, and socially free from insult," and added an acceptance of "full responsibility for a brotherly spirit in our dealings with all racial and national groups within our borders."

When it came to a discussion of industry this body of ministers affirmed that "the Christian motive and the profit motive are irreconcilable." A reference to conditions in the automotive industry was seen in the statement that "the desire for profits has developed the production ideal in industry with the result that skilled workmanship is being eliminated and men are being turned out of work in late middle age without any means of support and so become pauperized or crushed in spirit." "Ultimately," said the conference, "justice and goodwill in industry must issue in some form of industrial democracy which will conserve manhood and womanhood for social effectiveness."

AGAINST MILITARY TRAINING

The conference, after stigmatizing war as unchristian, also went on record against military training in high schools and compulsory drill in colleges. It called for an end of economic imperialism in the dealings of the United States with other peoples, favoring a plebiscite on independence in the Philippines, an interpretation of the Monroe doctrine which should free it from the suspicion of being "a cover for American imperialism," abandonment of the policy of military protection for foreign investments, and

continuation of the traditional policy of goodwill toward China.

The farmer was named as one who "has suffered more than any other man in the post-war deflation," and the church was pledged to "stand by him in his demand for economic fair play." Rev. Frank Kingdon, minister of the Central Methodist church in Lansing, was generally credited with the authorship of these resolutions.

A Ministers' Conference In Pittsburgh

A ministers' conference under the auspices of the Christian laymen's association of Pittsburgh will be held at Ben Avon heights, October 3-5. This will be in the nature of a retreat for ministers, and Dr. Howard Agnew Johnston will be present as the principal speaker. Along with him will be Rev. J. Sprole Lyons, Jr., who has been very successful in the south in revival work.

Chautauqua Institution Receives Largest Gift

The largest gift ever made to Chautauqua institution in its 53 years of history is announced by President Arthur E. Bestor. It is a gift of \$100,000 for a new recital hall by Mrs. O. W. Norton, of Chicago, in memory of her husband and daughter. The Norton family has long been identified with Chautauqua. The recital hall will have a seating capacity

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Missouri Valley College Has New President

Dr. George H. Mack has accepted a call to the presidency of Missouri Valley college, Presbyterian institution, to succeed Dr. William H. Black who recently resigned because of ill health.

Death Is Announced of Wife of Bishop Lawrence

On Sept. 7, in Readville, Mass., passed away the wife of Bishop William Lawrence, retired bishop of the Boston diocese of the Protestant Episcopal church. Death came as the end of an illness of several months.

Episcopal Leaders to Visit China and Japan

On October 13 the commission of the Protestant Episcopal church, in accordance with the request of the bishops, will sail from Vancouver to China, Japan and the Philippine Islands. The commission will return late in February.

Bishop of Ripon Clashes With Science Pretensions

On the Sunday following the utterances of Sir Arthur Keith, in London, maintaining that "Darwin was right," the bishop of Ripon preached in Leeds and made a protest far broader than simple anti-Darwinism. Said he of science in general: "With all this new mastery over nature, man has not seemed really to be advancing his own cause. . . . Dare I even suggest, at the risk of being lynched by some of my hearers, that the sum of human happiness, outside of scientific circles, would not necessarily be reduced if, for say ten years, every physical and chemical laboratory were closed and the patient and resourceful energy displayed in them transferred to recovering the lost art of getting together and finding a formula for making the ends meet in the scale

of human life." The *New York Times* remarks, "The bishop can hardly have been serious," and Sir Oliver Lodge said the bishop reminded him of his grandmother, who viewed with alarm railroad trains going 40 miles per hour.

Earthquake Rids Jerusalem Of Slums

Construction activities undertaken to restore the houses in the Old City of Jerusalem, destroyed by the earthquake, were stopped on an order issued by the Palestine government. The intention underlying this ordinance of the Palestine government is to prevent the building of new houses in the Old City which is overcrowded and instead to grant to the owners whose property was destroyed land outside the city wall for the construction of new houses.

Death of Charles A. Young, Former Editor and Minister

A few weeks ago was announced the death of Mrs. Charles A. Young, wife of a Disciple minister and a former editor of *The Christian Century*. Report now comes of Mr. Young's death, at Berkeley, Cal., Sept. 6. Mr. Young had not been in good health for several years. Recently he had been serving as field representative for California Christian college.

Connecticut Church Observes 175th Anniversary

First Congregational church, East Windsor, Conn., where Hartford theological seminary was started and where Rev. W. F. English, now registrar of the Connecticut conference, was pastor for 24 years, observed its 175th anniversary September 17 and 18.

Conference of Negro City Workers

A conference of Negro city workers was held in St. Louis, Sept. 26-30, under the auspices of the board of missions and church extension of the Methodist church. Among the speakers were Bishop Robert

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Minister Accepts College Chair

Rev. Walter S. Ryder, pastor at Baptist temple, Oshkosh, Wis., for three years, closed his work there to accept a call to teach at Macalester college, St. Paul. He occupies the chair of sociology.

Dr. W. E. Barton to Go to Pacific School of Religion as Earl Lecturer

Dr. William E. Barton, who served as interim minister at First Congregational church, Detroit, from March 1 until he went abroad to attend the Lausanne conference, has returned and will continue at First church till the end of the year, when he will go to California as Earl lecturer for the Pacific school of religion. The general title of his lectures is, "Church Union: Its Problems, Progress and Prospects."

Dr. Macfarland Says Churches Are Not Losing

Stirred by recent reports that the churches are suffering severe losses in membership, officials of the federal council of the churches of Christ in America have issued a statement declaring that the truth is precisely the opposite. Figures are presented for twenty-five leading denominations, showing that they have grown almost fifty per cent in the past twenty years. This statement was made, according to Rev. Charles S. Macfarland, general secretary of the federal council of the churches, in response to inquiries as to the validity of the public announcement accredited to H. K. Carroll that "the total yearly loss (of protestant churches) would approximate about half a million. This estimate," says Dr. Macfarland, "has been completely misunder-

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stood, because it had to do only with one side of the picture. It made no reference to the additions of new members year by year. For example, Rev. Frederick L. Fagley, of the Congregational commission on evangelism, was quoted as saying that about 30,000 members are lost from the rolls of that denomination annually, but no mention was made of the fact that some 75,000 are added to these rolls each year and that the percentage of increase in membership is greater than that of the population of the country. The fact is that the net result for all protestant denominations has been a gain in membership considerably in excess of the growth in population. No thoughtful person should overlook the disquieting drift from active to inactive membership, to which Dr. Carroll called attention, but anyone who thinks this means that the churches are decreasing in membership simply does not know what he is talking about. How utterly false are the impressions that the churches are losing in membership is shown by the figures of the United States government census of religious bodies in 1906 and 1916, supplemented by the figures for 1926 in the latest handbook of the churches. The twenty-five principal denominations in the United States had a growth in total membership from 18,762,943 in 1906 to 23,638,597 in 1916 and to 27,466,470 in 1926."

K. of C. Officials Accompany Legion to Paris

Two or more Knights of Columbus secretaries were on board each of the liners carrying members of the American legion to Paris, it is reported. These secretaries, who since the war's close have been engaged in caring for the wants of thousands of disabled veterans, organized games and other amusements for legion members on their way to Paris.

Presbyterian Missionaries Return to Shantung

Presbyterian missionaries attached to the Shantung mission, China, are return-

STOCKHOLM MOVEMENT (Continued from page 1143)

power on the public meetings. In the laborious work of the committee the Doctors Brown, William Adams, and Arthur Judson played a most valuable part with their experience. Dr. William Y. Bell spoke for the Negro churches of America. Dr. Merrill and the Rev. F. Ernest Johnson completed the roll of a very strong section, while Dr. Atkinson, the general secretary, did his work as he always does, with wisdom and tact.

There is not much place for eloquence in a trilingual committee, but Life and Work has reached a stage in which it needs something more than eloquence. Beneath the castles in the air seen at Stockholm, it is busy putting foundations. Much may come of its present plans. They may be the beginning of a splendid piece of cooperation. And those who have learned to share together in practical service will be drawn still nearer together in their faith. Having served Christ together in the market-place, they will find him together more readily in the sanctuary.

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ing to their interior stations, according to a cablegram received by the Presbyterian board from the secretary of the Shantung mission. This is the largest of the eight Presbyterian missions of China. It has had 145 missionaries at work, with supervision over 533 out-stations.

Unitarians to Meet in Washington, Oct. 11-13

The second biennial autumn meetings of the American Unitarian association will be held in Washington, D. C., Oct. 11-13, at All Souls Unitarian church. The general subject for discussion will be "The distinctive tasks before our liberal churches—their unique function in a new age." Among the speakers scheduled are: Dr. Samuel A. Eliot, Dr. Horace Westwood, Chief Justice Taft, Dr. Owen R. Lovejoy and Rev. Preston Bradley. Dr. L. C. Cornish is the newly elected president of the association.

"World Unity" Magazine Soon To Make Its Appearance

With October the first number of "World Unity," the new magazine edited by John Herman Randall and Horace Holley, makes its appearance. Among the contributors are Mary Austin, Herbert Adams Gibbons, David Starr Jordan and A. Forel. The purpose of the magazine is "to create a medium capable of interpreting the underlying forces at work in this hour of transition between two distinct eras. The magazine will endeavor to respond freely and adequately to the emergence of new human values in all fields—science, philosophy, religion, ethics and the arts."

Memorable Event Postponed

What might have proved a memorable event in Methodist history was postponed after the Northeast Ohio conference, of that denomination, recently elected Rev. W. N. Roberts, of Centerburg, O., as one of its delegates to the approaching Methodist general conference. According to the Sky Pilot, a newspaper issued by members of the conference during its annual session, the ministers from rural charges had planned a hog-calling contest to be held immediately following the election of delegates in which the names of successful candidates from city churches would have been "called" in true county fair fashion. When, however, a rural pastor won a place in the list of delegates, the hog-calling contest was indefinitely postponed.

Drew Reports Entering Class of Seventy-five

Graduates from some 27 colleges and universities are numbered among the entering class this autumn at Drew theological seminary, at Madison, N. J. Ohio Wesleyan and Dickinson college furnish the largest number. About 75 persons have already registered.

First Native Japanese Catholic Bishop

Rev. Januario Hayasaka, a Japanese Roman Catholic priest, has been chosen bishop of Nagasaki, the first of his race to attain episcopal rank, and will leave shortly for Rome, where he will be consecrated by Pope Pius himself. Dr. Hayasaka is 42 years of age and is a grad-

uate of the theological college in Rome, which he attended after a preparatory schooling in Japan.

Rededication of United Church, Winnipeg, Brings Noted Speakers

Among the speakers at the dedication services of old Central Congregational church (United), Winnipeg, early in September, were Dr. F. B. Meyer and Dr. G. Campbell Morgan. Rev. P. C. Morgan is the pastor of this church.

United Lutherans to Raise Pension Fund

The United Lutheran church in America will launch on reformation day, Oct. 31, a campaign to raise \$5,000,000 as a

pension fund for Lutheran clergymen. Peter Hagen, of Philadelphia, has been chosen chairman of the central committee to succeed the Rev. Edgar Grim Miller, who died last July.

Unitarian Laymen's League Meetings at Lenox, Mass.

The seventh annual chapter officers' convention of the Unitarian laymen's league was held at Lenox, Mass., Sept. 23-25. Among the speakers were Prof. Edwin G. Conklin, department of zoology, Princeton university, and Rev. George R. Dodson, minister of the Church of the Unity, St. Louis, and professor of philosophy, Washington uni-

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versity, who discussed "What religion really is," from the viewpoint of the scientist and philosopher, respectively. How the 11,500 members of the league can best promote the interests of liberal religion and strengthen their churches was the topic for convention sessions and smaller group conferences during the three days. The final session was devoted largely to the consideration of an educational program to combat anti-evolution legislation in the southern states.

Lutherans Receive Half-Million Gift for Missions

The foreign mission board of the Lutheran church is rejoicing over a recent gift of \$500,000 for Lutheran missions, one of the largest gifts for this work in the history of the church. The will of the late P. A. Peterson, furniture manufacturer of Rockford, Ill., provided that this amount should go to the board of foreign missions of the Augustana synod. The bequest will be used largely in the establishment of schools and churches in the Augustana mission fields of China and Africa. In addition, Mr. Peterson left \$500,000 for the erection of a Swedish Lutheran old people's home in his city and an additional \$500,000 for the erection of a Y. M. C. A. building there.

Young People and Radio

Among the religious and educational projects made possible by the J. C. Penney foundation, is the young people's radio conference, a unique enterprise in which the foundation is interested. The "con-

ference" is broadcast from the Waldorf-Astoria hotel, New York city, under the auspices of the general radio committee of the Greater New York federation of churches, through station WEAJ and associated stations of the national broadcasting company, every Sunday afternoon from October first to June first. The leader and one of the favorite speakers, is Dr. Daniel A. Poling, pastor of the Marble Collegiate church, New York city and president of the Greater New York federation of churches.

Englishmen Will Exploit Mineral Resources of Dead Sea

It is reported that an agreement is being reached whereby England will be free to exploit the resources of the Dead sea. The governments of Palestine and Transjordan have agreed to the conditions of the concession. It is expected that the exploitation of the Dead sea will open new possibilities not only for Palestine but also for Transjordan and will perhaps be instrumental in opening a new commercial route to India and the far east, other than the Suez canal. New railways will have to be constructed to carry the salts from the Dead sea to the Mediterranean. It is possible that an electric railway will be constructed from the Dead sea to Beisan which is already connected by rail with Haifa.

Liberal Teacher Resigns from Des Moines University

A Des Moines newspaper reports that "the first step in the routing of modernism from Des Moines university has brought forth the resignation of Dr. Howland

Hanson, head of the department of religious education for many years." Previous to his connection with the school Dr. Hanson was pastor of First Baptist church of Des Moines. It is said that this resignation—also others that may follow—is due to the failure of professors to subscribe absolutely to the creed of the Baptist Bible union of North America. The printed creed lists the following as officers of the union: T. T. Shields, of Toronto,

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president; J. Frank Norris, of Ft. Worth, and W. B. Riley, of Minneapolis, vice-presidents.

Spiritualism Discussed in British Science Conference

Spiritualism was the subject of a serious scientific discussion at one of the sessions of the British Association for the advancement of science, which assembled in London a few days ago. Dr. T. W. Mitchell, past president of the psychical research society, delivered a cautious address in the psychology section on the subject "The phenomena of the spiritualistic trance." He observed that the evidence for telepathy was strong, but the evidence for clairvoyance was weak. He admitted that "we might have to revise our notions of what being dead implies; we might have to conceive of the mind of a dead person in some form that permitted it to be still available as a source of knowledge."

BOOKS RECEIVED

Death Comes for the Archbishop, by Willa Cather. Knopf, \$2.50.
The Exile, by Mary Johnson. Little Brown, \$2.50.
A Merry-Go-Round of Modern Tales, by Caroline D. Emerson. E. P. Dutton, \$2.00.
Those Disturbing Miracles, by Lloyd C. Douglas. Harper, \$2.00.
The Kingdom of Love, by Blanche Carrier. Doran, \$2.00.
Empty Shrines, by Elizabeth F. Thomas. Bobbs Merrill, \$2.00.
The Four Winds, by Edith B. Price. Stokes, \$2.50.
Unto the Least, by Eugene Thwing. Doran, \$1.35.
Job: Moral Hero, Religious Egoist and Mystic, by James McKechnie. Doran, \$1.50.
Dr. Poling's Radio Talks, by Daniel A. Poling. Doran, \$2.00.
I Pronounce Them, by Studdert Kennedy. Doran, \$2.00.
The Public Worship of God, by J. R. P. Selater. Doran, \$2.00.
The Achievement of Israel, by Herbert R. Purinton. Scribner, \$1.25.
Overcoming Handicaps, by Archer Wallace. Doran, \$1.00.
The Capture of Vincennes, by M. M. Quaife. Bobbs Merrill, \$2.75.
Philus, by E. J. Cleveland. Harper, \$1.50.
Patriots off Their Pedestals, by Paul Wiltach. Bobbs Merrill, \$2.75.
The Religion of Masonry, by Joseph Fort Newton. Masonic Service Association, \$1.75.
Suppose We Do Something, by Imogen Clark. Crowell, \$2.00.

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Indicates how science must lead to God. (\$2.00)

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BUT, before looking over this list of new books, don't forget that *The Story of Philosophy*, by Will Durant (\$5) is still selling widely after a year of record-breaking sales. Start off your Autumn order with this remarkable volume.

NOR should you overlook the other 9 of that great list of **Ten Most Important Books** chosen by the editorial staff of *The Christian Century*. Especially note:

"**Reality**," by Streeter (\$2.50) which Dr. Henry Sloane Coffin characterizes as "the most satisfactory answer to the difficult question, how may one know God."

"**Jesus, Man of Genius**," by Murry (\$2.50) "a fresh interpretation by a skilled man of letters."

"**Adventurous Religion**," by Fosdick (\$2) which answers scores of difficult questions in the field of religion.

"**A Life of Prayer in a World of Science**," by Wm. Adams Brown (\$2.25) a book of light for a spiritually darkened age.

"**My Idea of God**," edited by J. Fort Newton (\$2.50) in which 16 American leaders tell what they think about God.

Here are some of the Autumn's Best:

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